

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., October 7, 1926

NEW SERIES
VOLUME XXVIII, No. 39

HOW WE STAND

Budget receipts for the first nine months of this calendar year are \$184,876.94.

The State Mission Board's part of this is \$31,429.06

The State Board's appropriation for this calendar year is in round numbers \$78,000.00.

The books close on this State Convention year on October 31st.

October 10th, special day for State Missions, offers an opportunity for saving our State Mission Cause which is fundamental in all of our work. Pass the word down the line and call on every man to rally with his best gift.

If we save State Missions, we will save the world.

HOW CAN WE STAND?

R. B. GUNTER, Corresponding Secretary

The special offer of The Baptist Record during October is to new subscribers only: \$2.00 gets the paper till January 1, 1928.

Miss Pearl Caldwell, with three other missionaries, sailed for China from Vancouver on the S. S. Empress of Asia on Sept. 15.

Invitations are out for the marriage of Miss Dorothy Dodd, daughter of Dr. and Mrs. M. E. Dodd of Shreveport, to Dr. Clarence Hungerford Webb, on Oct 14th. We wish them all the joy they anticipate and increasing usefulness as the years come.

Word and Way: In his persistent warfare on creed making and creed signing, the astute editor of the Alabama Baptist says that a Baptist, because he is a Baptist, "would refuse to be bound even by a creed of his own making longer than one day." This strikes us as an extreme statement. Suppose some Baptist on a given morning should write down for himself this creed: "I believe in the inspiration, authority and inerrancy of the scriptures. I believe in the deity, virgin birth, atoning death and bodily resurrection of Christ. I believe in spiritual regeneration. I believe in Christ's personal return to the earth." Then suppose he should add: "This is what I believe today, but something may happen before tomorrow to change my belief. Tomorrow I may not believe any of these things because of new lights I may get before tomorrow comes." Does our brother editor not allow anything static in the belief of a Christian?

Pastor T. L. Holcomb of First Church, Sherman, Texas, finds that his annual associational letter reports 238 additions to the church and \$45,860 contributed to all causes.

Up until about two months ago North Carolina was suffering from the most destructive drought in its history. At that time the Christian people of the state unitedly prayed for rain and the rain came, and it is reported now that there are fine prospects for abundant crops. Secretary Madry says: "Talk about miracles! we have never seen such a transformation in crop conditions in two months. From the abysmal depth of despair two months ago the people of North Carolina today are on the mountain top of hope and optimism."—Baptist Advance.

The Pastors and churches are keeping Bro. T. F. McCrea busy since his return from China. He has spoken at Natchez and Clinton. He is to speak at First Church, Laurel, on the seventh, at First Church, Bogalusa, the third Sunday in October, and is ready for all requests for Sunday or week-day engagements. China is one of the most interesting countries in the world today, where things are happening fast. Brother McCrea had a great welcome in Hattiesburg and in Immanuel Church and at the Woman's College. He says: "It is good to be back among the Baptists of my native state." He is very happy in the many expressions of brotherly interest. If he can be of service to your people, write him at Station B, Hattiesburg, Miss.

New Mexico has more than twelve times as many Baptists now as in 1900.

After Oct. 1st The Baptist Record calendar will be sent only to new subscribers, and to them only in October, as the demand is beyond our capacity.

The Sleeping Sickness: It is high time to awake out of sleep, Rom. 13:11. Awake to righteousness and sin not, I Cor. 15:34. Awake thou that sleepest, and arise from the dead and Christ shall give thee light. Eph. 5:14.

The Baptist and Reflector gives the following dates and places of meeting of the State Conventions in the South:

State.	Date.	Place.
Missouri—October 19-22		St. Louis
Maryland—October 20-22		Baltimore
Illinois—November 2-4		DuQuoin
Virginia—November 9-11		Danville
Kentucky—November 9-11		Lebanon
Arkansas—November 10-12		Batesville
Oklahoma—November 10-12		Enid
New Mexico—November 11-14		Los Vegas
District of Columbia—Nov. 17-19		Washington
Alabama—November 16-18		Mobile
North Carolina—November 16-18		Wilmington
Mississippi—November 16-18		Jackson
Tennessee—November 16-18		Memphis
Texas—November 17-19		San Antonio
Louisiana—November 23-25		Natchatoches
Georgia—December 7-10		Valdosta
Florida—December 7-10		Lake City
South Carolina—December 7-10		Greenville

TRY THE BOOK

E. B. Hatcher

Pastors everywhere are seeking to kindle the fires of high purpose and noble ideals. Sunday School teachers are aiming to set at work motive forces in the hearts of their pupils that will develop in them rich Christian characters. State Secretaries are trying, by uncounted sacred maneuvers, to wake up pastors and to set aflame deacons and church committees. They already have a match box in their hand—if they did but know it—with which to start the conflagration. The foreman of a railroad freight-yard found and used this wonderful box. It was a book,—the New Testament.

He was a member of the Pocket Testament League and was busy among the men trying to get them interested in the things for which the League was working. He gave each one a Testament. Up to that time things had been going somewhat badly in the freight yard. Profanity held sway and scattered its oaths through the air,—much to the consternation and displeasure of the neighbors.

Living near to the station was a woman who, upon seeing the foreman, Mr. Griffith, one day, expressed her surprise at not hearing any profanity in the yard. She had heard no profanity during the time that this new foreman had been in charge. She told him that before he came the language of the yard was "too terrible to repeat," and she asked him how the wonderful improvement had come about.

"Mr. Griffith put his hand into his pocket and pulled out his Testament, saying, 'This little book is the cause of it, madam, and this is a spare one which you may have.'"

Only a little book, and yet a wonderful miracle wrought. The neighbors had not been able to work it. The foreman could not have produced the transformation. The little book brought it about so simply and easily and quietly.

We try to produce changes with almost every agency except the Book.

UNION WITH GOD THROUGH CHRIST

(A study in Matthew, third chapter.)

In John's Baptism the element was water. In baptism soon to be administered it is the Holy Spirit. (v. II). Strange as it may sound it was to be in a person. The entering in of the one was to be followed by admittance of the other. A passing from the natural element to the Spiritual.

In the Baptism of the Baptist, the element serves once for all; with the Holy Spirit it is a permanent condition. With the baptism of John the subjects were placed with the penitents (v. 6). In the baptism of the Holy Spirit the subjects are placed in connection with, and vital relation to, the Spiritual.

If John's baptism was a breaking with sin, then the baptism of the Holy Spirit is a union with God through Christ.

"John's Baptism was the voice of God to Israel, and the believing remnant responded (v. 5). It was an act of righteousness on the part of Him who had become, as to the flesh, an Israelite, to take His place with this believing remnant."

The Trinity, often and in many ways, fore shadowed in the Old Testament, is now for the first time fully manifested, (v. 16). At the same moment the Spirit descends upon the Son, and the Father's voice is heard from heaven, saying:

"This is my Son—the Beloved,
In whom I delight."

Read in this connection John 1:25-34; and we have a flood of light given as to the antecedent of the pronouns of verse 16 "he saw the Spirit of God descending . . ." etc.

This union with God is possible only through the fulfilling of righteousness. "Through the act of righteousness of One came acquittal and life

to all men" Rom. 5:18. "For in the power of God is being revealed a righteousness which proceeds from God, from faith unto faith; . . . the righteous shall live by faith." Rom. 1:17.

J. H. GUNN.

"THE FOLLY OF LEAVING GOD OUT"

(Being a sermon preached by Pastor J. L. Boyd, in the Magee Baptist Church, September 12, 1926, and by a vote of the church sent to The Baptist Record.)

Our text today is found in the sixth verse of the 31st chapter of First Samuel. And we read also the fifteenth verse of the twenty-eighth chapter of First Samuel as a parallel text. The one is the bitter wail of King Saul the night before his last battle, and reads thus: "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more." The other is the short epitome of a report of the battle of Gilboa which proved so disastrous to Saul and his cause. It reads: "So Saul died, and his three sons, and his armor-bearer, and all his house, that same day together."

This battle of Gilboa is one of the decisive battles of history. The fate of Israel turned on its issue. It determined the end of one dynasty and the beginning of another. Saul and all his issue who might aspire to the throne lay dead on the battlefield, as his army fled from before the face of the enemy, and David was proclaimed king at Hebron.

Saul, with bright prospects and great advantages, rose to heights sublime, but because of folly, fell to an awful depth of ignominy and shame. Madness, giant despair, disastrous defeat, and an ignoble death were the sequels of "leaving God out." The sun of his life that rose with such luster on the morning of his career now sets in dark thunderclouds of utter failure and shameful defeat. Who could paint the storm of contending passions in the breast of this lonely black soul? Abandoned by God himself, his three sons lying at his feet, Jonathan among them, and his kingdom slipping from his fingers, he issued his last command and is wilfully disobeyed. It is the irony of fate that stands up there in this dreadful hour and mocks him to his face. But "BE NOT DECEIVED; GOD IS NOT MOCKED; FOR WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP." He had sowed disobedience of the worst sort, and is now reaping disobedience of the rankest kind. He couldn't get an insignificant orderly to do his bidding! In utter desperation, hotly pursued by his enemies, deserted by God, and circumscribed by fate, he fixes his own sword and plunges to an ignominious death. We have not to pronounce on his fate, but his act was a sin of the darkest dye. The narrative neither condemns nor pities, but the summing up of verse six shows the awful fact that the throne of Israel was in total eclipse. Verse six: "So Saul died, and his three sons, and his armor-bearer, and all his house, that same day together." There they lay—Saul, and his three sons, his armor-bearer, and all his house,—bloody corpses in the fellowship of death.

As he lies there on the slopes of Gilboa, the terrible saying recurs to our memory: "He that being often reproved hardeneth his neck, shall be sullenly destroyed and that without remedy." When the enemy came to strip the slain, they took Saul's head and sent it to the temple of Dagon, their heathen god; and his armor to the temple of Ashtaroth, their heathen goddess; but his body they empaled to the wall of Bethshan as an object of frightfulness to the inhabitants of the land. How terrible the tragedy to one who had played the fool of "leaving God out" of his life and plans! Oh, the folly of leaving God out!

To Leave God Out Means

I. A Loss of Light. "For God is light and in him is no darkness at all." (John 1:5.) If we

would receive the light, we must open our windows toward the light. It is unreasonable to shut the windows of our souls toward the light and then expect the light to come in. Saul had shut the windows toward the light so long that now God even refused to listen when he prayed. We may shut the windows of our souls toward the light so persistently that God will absolutely shut his ears to our cry. "Then shall call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel; they despised all my reproof. Therefore, shall they eat of the fruit of their own way." (Prov. 1:28-31.)

What are the windows that we may open toward the light, and thereby receive the light? They are three, namely; Bible Reading, and Prayer, and Obedience to God's will. These are the means of getting God's sunshine into our hearts. And to shut these out is to shut the sunshine out. And to shut out God's sunshine out of our hearts and lives by a neglect of Bible Reading, and Prayer, and Obedience to his will, is to invite darkness, and doubts, and despair. There is no other alternative. Life is desolate without God's sunshine. When the brother of Robert Ingersoll died, the great apostle of unbelief came to pay his last tribute to his beloved brother. He stood there by the grave, with one hand resting on his brother's coffin, with tears raining down his cheeks, as he said something like this: "Life is a dark and barren valley between the cold, ice-clad peaks of two eternities. We strive sometime to look beyond the darkness for the light. Sometimes we cry for help but there comes back to us nothing but the echo of our own cry." Then he bowed his head on his hands and sat down weeping. Herbert Spencer, another champion of unbelief, and an agnostic poet said in his "Border Line of Creation:"

"I strive, I strain my aching sight
For just one ray, one gleam of light;
I look around and all is night."

"The lamps of hope are burning low,
For whence I came and where I go
I cannot tell, I do not know."

These are the bitter wails of intelligent men with the light of God shut out of their souls. It is all because they had persistently shut the light of the sunshine of God out of their lives. They kept the windows of their souls closed toward the light.

WHAT OF OUR COLLEGES?

Perhaps the greatest factors for good in the land today aside from the churches are our schools, and Colleges, and Universities; and also for evil. By them our leaders are trained, and as are the leaders, so are the masses. But didn't you know we have come dangerously near the rocks in these latter days? Didn't you know that there is a widespread and persistent effort to shut the light of God out of our College and University life? The following is an extract from a book recently written by an University graduate:—"That night we were to have a special treat in the form of an informal, heart to heart conference with one of the popular professors of the English department. It was my first experience in a meeting of this sort. One of the first remarks was: 'In five years of experience in College teaching I have not come across more than half a dozen men who had first rate minds.' And he went on to say further:—'A man with a first rate mind when he enters College will be ready to say, There is no God. Probably before his course is finished he will be ready to reverse his opinion and come to the conclusion that there is a God.' Thank God for the fact that only a half dozen in his five years' experience as a college teacher entered as so-called agnostics. But the fearful thing about it he didn't mention. How many went out skeptical? That is the tragedy

of it. So many of our young men and women go away from their home and home church untarnished as to their faith in the Old Book and its teachings, yet as susceptible as a sponge to their new environment at school. And they come back to us CHANGED. The change is not to our liking nor to the best interest to themselves and the old home church they left behind. And, Brethren, this is not only true as to the students attending our State schools, but it is true in a growing degree with our students attending upon our denominational schools. And not only is this true in the north where is the hotbed of modernism, but it is coming to be the case more and more right down in sunny Mississippi. The situation is coming to be alarming everywhere, and with everyone who is deeply concerned about the ongoing of the Kingdom of God. Of course, if you are not concerned so much about that, you are not concerned as to the situation.

Let me ask a question, and perhaps it will focus our attention on the crux of the problem. The question:—"What per cent of the college and university students who were active in church work before going away to school return and take their places again?" I mean gladly, and wholeheartedly, and more efficiently, which ought to be the case. No doubt William Jennings Bryan was the greatest authority on this point in our day, and he places it at about twenty-five percent. That means that 75 per cent of our boys and girls of the land, active in Sunday schools and churches B. Y. P. U's. and other church organizations, never return to religious work after coming under the influence of college and university life. Beloved, these things ought not so to be! This percentage is for the whole country, and does not apply in our beloved state, but you know, and I know, and everyone knows that the record in Mississippi, and even in Magee is not to our credit; neither does it excite our pride. I do not blame the young people so much, They have my sincere sympathy and best wishes. They are the victims of circumstances. But they may be upbraided for their willingness to drift with the tide. They ought to assert themselves, and stand for the things taught them by their forebearers in their earlier years, in the home, Sunday School, and Church. I am a firm believer in Christian Education. And I am convinced that it is in our denominational schools and colleges that we are to win in this conflict. If we fail, we fail there first. If Baptists become modernists, their schools and colleges will lead the way. For they are the source of our leadership, and Baptist masses, as well as all other people, will follow a trusted leadership. But if we can save the situation in the forum of higher education, we will save it all along the line. I am frank to say that if we can read the signs of the times, we are beginning to fail right there. We must support our denominational schools, and back them to the last ditch. But we must require them to give an account of their stewardship. A college is judged by the fruit it bears, as persons and other things. And a denominational college that will betray its trust is not worthy of our patronage, nor our financial support. We must support our schools, but we, as a Denomination, must sit in reach of the steering wheel, and keep a look-out on the road ahead, and watchful eye on the chauffeur.

Roger Babson of Wellesley Hills, Mass., America's foremost statistician, writes about Christian Education as follows: "Religion like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for christian education. As the great Life Insurance companies are spending great sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums

to develop the fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. I repeat, the need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian Education. This is not the time to reduce investments in schools and colleges. This is the time of all times to increase such subscriptions." Now, this is all true, and well said by one of the leading business minds of America; one whose judgment is respected in Wall street and other centers of trade, the world over. And we are happy to see a man of this standing deliver such a panegyric on Christian Education. Yet there is a great truth expressed in the lines of the poet:

"Ill fares the land, to hastening ills a prey,
When wealth accumulates and men decay."

We have piled up our millions for christian education in the South, and shall pile up millions more for endowments, and equipment, and maintenance. And shall send our sons and daughters at the cost of hundreds of dollars each annually for tuition and other things. But when we have done this, it seems to me that it is not unreasonable to expect an appreciable return on the investment. Not more than three months ago one of the leading pastors of one of the leading Baptist churches in Mississippi, the father of a college student, which student had just completed his Junior year at college, told me that the first Sunday that son was at home last summer, after Sunday school, left church and went home and sat down on the veranda of the pastor's home with other young people during the preaching hour. And when he, the father, reached home and found him there with this small group of friends, he asked him why he left church and "cut the preaching service." The boy's answer was: something like this: "Well, I didn't care to stay. That is the way we do at college." Mind you, that boy was on the porch of the pastor's home and not onto the highway in an automobile burning the wind. That is to his credit. But shame on a boy, a Senior in a Denominational college, who would leave his father in the heat of the day in the thick of the fight witnessing for Jesus! It is only just to say, that that thing has never been repeated, said the father. That preacher is feeling an anxiety that many another parent is experiencing today. Does College life wean the student away from the church? The problem of leadership is coming to be more and more acute. Is it because our Colleges and Universities are full to overflowing, and turning out an increased number of graduates each succeeding year. Is there any connection between these two facts? Are the places of responsibility and leadership of our church auxiliary organizations being manped today by the recent College and University graduate or undergraduate? If not, why not? I leave the question unanswered, and for your perusal. Look about you, and see. There is a reason for it all. And I am convinced it is because the schools of today are, in a measure, closing the windows of their souls to the light. To leave God out, means a loss of light.

II. And A Loss of Light, Means a Loss of Sight. Overtax the eyes, and you suffer a loss of sight. Non-use of the eyes will also produce a loss of sight. The non-use of the means of spiritual light—namely: Bible reading, Prayer, and Obedience to God's will, will also produce a loss of spiritual sight. And to lose the sense of spiritual sight is to lose the sense of sin. Sinful things do not look so sinful any more, hence a laxity of moral life. And, too, to lose the sense of spiritual sight is to lose the incentive to serve. One is not so eager to ask for a hand-hold to aid in a spiritual movement. Yea, rather, he is found out on the outer fringes as a by-stander and looker-on. And if the position seeks the man, the man slips away and is not found.

III. And Finally, A Loss of Light together with a Loss of Sight, will inevitably result in a Loss of Might. Saul was shorn of his might. He

was completely overpowered by his enemies. The same may happen to you and me. If we shut our windows toward the light, we shut out the light. And when we do that, we suffer the loss of sight. There is only one inevitable, we shall be shorn of might. We shall be impotent. Our lives cannot count for much for Jesus. You students going away, now, to the various Colleges and Universities have our best of good wishes, and we beseech you to keep the windows of your souls wide open toward the light and let God's sunshine come. And when you return at the end of the session we hope you may come to your pastor and others who are under the load and say "Say, give me a hand-hold and I will help you carry it."

May the Lord add his blessings,
J. L. BOYD, Magee, Miss.

NURSE IS CURED

Readers of this paper may recall that about this time last year I published an appeal for funds to help defray the necessary expenses of a pupil nurse in one of the Baptist Hospitals of the south in a tuberculosis sanatorium at El Paso. She had developed the disease while on duty and was not able to, from her own resources, pay even her traveling expenses. Friends from practically every southern state sent contributions ranging from \$1.00 to \$10.00 and a fund sufficient to pay her monthly bill and to defray her traveling expenses to and from El Paso was secured. After about a year's treatment in the Sanatorium the doctors out there have pronounced the disease arrested and have dismissed the young woman, who has returned to her home in Alabama. She passed through New Orleans this week spending the night and day with us at the Southern Baptist Hospital. I had seen the girl only once before, and that was when she passed through New Orleans on her way to El Paso and the change in her physical appearance and strength was remarkable. Everyone who contributed funds for the girl was given her name and address, but if anyone wishes to write to her now and has mislaid her address, I will be glad to furnish it upon request. There was a small residue of the fund, which was turned over to the girl while she was in New Orleans.

LOUIS J. BRISTOW,
Superintendent.

ASSOCIATIONAL MEETINGS

Association	Place	Date
Jones Co.—Laurel West End Church		Oct. 5-6
Scott Co.—Harperville Church		Oct. 6
Union—Port Gibson Church		Oct. 6-7
Bolivar County—Merigold Church		Oct. 7
Newton Co.—Newton Church		Oct. 6-7
Yazoo Co.—Bethel (Black Jack) Church		Oct. 7
Mississippi—Berwick Church, Amite Co.		Oct. 7
Chickasaw Co.—Houston		Oct. 7-8
Perry Co.—Brewer Church		Oct. 7-8
Covington Co.—New Hope Church, 5 miles northeast of Sumrall		Oct. 7-8
Columbus—Mt. Zion Church		Oct. 8
Winston Co.—Mt. Carmel Church		Oct. 8-9-10
Copiah Co.—Dentville Church		Oct. 12
Noxubee Co.—Shuqualak Church		Oct. 12-13
Panola Co.—Liberty Hill Church		Oct. 12
Deer Creek—Catchings Church		Oct. 12-13
Smith Co.—Taylorsville Church		Oct. 13-14
George Co.—Union Baptist Church, 4 miles south of Lucedale		Oct. 13-14
Quitman County—Belen Church		Oct. 13-14
Hinds County—Vicksburg Church		Oct. 14
Trinity—Old Montpelier		Oct. 14-15
Harrison Co.—Grace Memorial Ch.		Oct. 14-15
Kosciusko—Unity Church		Oct. 14-15
Lincoln Co.—Little Bahala Church		Oct. 15
New Choctaw Co.—Macedonia Church		Oct. 15
Wayne Co.—Strengthford Church		Oct. 15
Greene Co.—Pleasant Hill		Oct. 15-16-17
Clarke Co.—Harmony Church		Oct. 21-22
Montgomery Co.—Duck Hill Church		Oct. 19

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE BINOCULAR PSALM.

Binocular is a term applied to magnifying glasses having two lenses for the purpose of enabling one to get a close up and a two sided view of the same object. A common household instrument, in which the binocular principle is applied, is the stereopticon; which being interpreted, means a solid view instead of a flat view of specially prepared pictures. This stereopticon not only has two lenses through which you look, but two pictures at which you look. These two pictures look much alike, but they are different. That is they are two different pictures of the same object, taken from different angles of vision. If it is of a house the picture will be taken from one point of view, and then step a few feet to the right or left and take another picture. These two pictures are put side by side and you look at them through the two lenses and they make the house to stand out before you in clear relief.

Now this is said about a familiar household instrument, that we may the better understand a very familiar and favorite portion of Scripture, the Nineteenth Psalm. All Bible students know that the first half of this Psalm speaks of the revelation of God given to us in Nature (The Heavens declare the glory of God.) The second half of the same Psalm speaks of the revelation of God given to us in the scriptures. Here you have natural law and moral or spiritual law. The second half of the Psalm begins with, "The Law of the Lord is perfect, restoring the soul." The first revelation appeals to the intellect; the second to the soul. The one confronts man on his intellectual side; the other on his spiritual. They are intended to teach man about God, to give us a well rounded conception of him. They were certainly never intended to tell conflicting stories about God. But they are intended to supplement each other, to make God more real to us than otherwise he could be.

Why should a man go through the world with one eye only when God has given him two? Why should a man insist on shutting one eye or blindfolding it, when two are necessary to proper vision. You may know direction by using only one eye, but you can't determine distance. Close one eye and then try to reach over and put your finger on a given spot in front of you and see how far you will miss it. God has given us two eyes with which to see him. This is not to make comparisons of their value, but to insist that both are valuable.

Now you may have sometimes had difficulty in adjusting the lenses of your stereopticon so as to see distinctly. You have had to slide the picture nearer or push it further away till the image is properly focused. And then it stands out clearly and beautifully. Some people suffer from spiritual or intellectual astigmatism in their reading the revelation which God gives us in nature or in the Book, but if we can get

these two properly adjusted, God comes very near to us and becomes very clear to us. We seem to be just now in a period of maladjustment in this matter. Some are even denying that we have an authoritative revelation of God in the Bible, but things will come around right if we are honestly seeking to know God, and his will for our lives. David had much less knowledge of the mystery of nature than we now have, but he seemed to have made better use of what he had than most of us. He did not have a Bible so full and complete as we possess, but he seems to have been far more familiar with what he had than most of us. Blessed is the man that when he looks up into the Heaven by day or night, can hear the voice of God. Blessed yet more is the man whose soul is open to the message of the Bible when he turns its pages, and can hear his Father's voice in comfort and guidance for his life.

BALANCING THE BUDGET

Some years ago the writer was on the Potomac River in a boat filled with excursionists going down to Mount Vernon. There were something like 1000 people. There seemed from the crowded condition to be more. Along the route there were first on one side and then the other objects of interest that attracted the attention of the crowd, and so they swayed from one side to the other. Often we heard a bell sound, and immediately men employed on deck would be seen rolling heavy casks filled with weighty material across the decks. This was made necessary to balance the big steam boat which had been made to lean to one side by the people rushing to one side of the boat. None of the passengers had noticed the boat listing to one side, but the officers had quickly observed it and safety necessitated the rolling of the heavy casks to the upper side to save the boat and passengers from turning over.

You will notice a statement in this week's Record on page 16 from Mr. Frank E. Burkhalter, about the ratio of giving by Southern Baptists to local objects and to objects outside the local church. It is an interesting statement, and we hope you will study it. It is more than interesting; it touches upon matters that are vital to the safety of our churches and the work in the kingdom of God. You will notice that for several years now that the gifts of Southern Baptists for local objects have had a healthy growth. But the gifts to the denominational work, what we call our program, the ministry to others, the extension of the kingdom to other fields, have actually fallen off. This is not alarming in its first stages. But if it is allowed to go unchecked it will result in a perversion of the whole gospel plan for the kingdom of God.

The world outside, unsaved, is a larger than the part already evangelized, and surely if we are to preserve a proper proportion in our gifts, the churches cannot be satisfied with anything less than doing as much for others as we do for our own community. If our neighbor is anybody in need, and we are to love our neighbors as ourselves, then we cannot afford to go on anything short of a 50-50 division of our gifts. There is no desire nor need that our gifts to the local objects shall be less, but there is very great need to lengthen the arms of mercy that they may reach far out to others.

Rev. J. S. Slaughter goes from Stonewall, Miss., to Kannapolis, N. C. He expresses gratitude for the kindness shown him by brethren in the state.

The Executive Board of the Arkansas Baptist Convention in a recent meeting "expressed it as being the sense of the Executive Board that the Commission on Cooperative Program, with headquarters at Nashville, Tenn., should abolish the office of General Director."

A MANIFOLD MINISTRY

(2 Corinthians, Chapter Nine)

Paul's ministry was manifold, multiform. He preached to sinners and saints. He was evangelistic, didactic, dogmatic. He knew how to rebuke, exhort, console, instruct, chasten and edify. He had all sorts of people to deal with; all degrees of development in the people to whom he ministered; all sorts of situations to meet; all kinds of need to supply. But he was gloriously equal to any situation. He says, "I learned in whatsoever state I am, therein to be self-sufficient." He could do all things through Christ. Every minister of Jesus Christ needs to be a versatile and universal genius. Among the many matters he has to deal with is the matter of finances. How magnificently he met it under great difficulties. How wonderfully he has taught us.

In this ninth chapter of Second Corinthians, verses one to five, see how tactfully he combines confidence with caution. He could be confident because he was cautious. He says it is superfluous for him to write. He knew their readiness. He had boasted of them "to them of Macedonia;" and it had had good effect, had stirred up very many of them. Surely they will not disappoint his expectation. No man succeeds who expects to fail. Christian people respond to confidence expressed in them. Maybe others do, too. If a pastor expects little of his people he generally gets it. His faith in them is born of his faith in God and in the power of the gospel which he had preached to them.

But confidence does not prevent his using caution. He does not depend on haphazard. He does not wait till he gets there and then pass around the hat. He has made preparation long before hand and now he is following it up. He is taking no chances. The man who is slipshod or trusts to luck or momentary emotion in getting an offering from the people will get little or nothing.

He says he has boasted of them. "But I have sent the brethren that our glorying may not be made void." He would take no chance on being put to shame, and having them humiliated by failure. This was good business and it was good religion. It had educational value, and would result in their giving in the right spirit and not have the money pulled out of them as if it were forced by extortion.

Notice the arguments he brings to bear on them to induce liberal giving. They are certainly worthy of study and of imitation, as being given under the guidance of the Holy Spirit. First, he says our blessings will be in proportion and according to the measure of our giving. He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Paul uses the same argument in Galatians: He that soweth to the spirit shall of the spirit reap life eternal. You can not measure and you should not seek to minimize the blessings that come to a man because of his giving. They are blessings spiritual and temporal. The New Testament promises temporal prosperity as a result of liberality just as well as the Old Testament. The promise is plain in this chapter.

God is able to make all grace abound to you. That includes both temporal and spiritual: That ye having always all sufficiency in all things may abound unto every good work. It is impossible to make language stronger, fuller or more comprehensive. Temporal blessings are in order that we may produce more spiritual results. There is no more far reaching blessing than those that come of liberal giving. How much we are missing by our failures here. Paul quotes from the Old Testament in substantiation of this: "He hath scattered abroad, he hath given to the poor; his righteousness abideth forever." He adds his own prophetic assurance of the blessing of God on the giver: He that supplieth seed to the

sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness.

Further blessings that come of giving are the warming of the hearts of others who are benefited. He speaks not now of the satisfying of their hunger but of the awakening and kindling of their religious emotions in thanksgiving unto God; they glorify God for the obedience of your confession. The beneficiaries in turn "with supplication in your behalf long after you by reason of the exceeding grace of God in you."

Paul ends this chapter with, "Thanks be to God for His unspeakable gift." God started the giving, and set the pace for giving in the gift of His Son. Ours is provoked by that, and must always have that for its inspiration, though we can never reach it, nor even find words for adequately expressing it. It is unspeakably great because there is nothing comparable to it, and because it sets in motion activities in us which are unending and immeasurable.

Missionary H. M. Harris will be assistant professor of Missions at the Louisville Seminary this session.

Mr. K. B. Broom, Assistant State Superintendent of Education in Mississippi, positively denies the published statement that he had said the Anti-Evolution Law of the State would not be enforced by the State Board of Education.

Over half of their Million Dollar Fund for Education has already been subscribed by Presbyterians in Mississippi. Blessings on them for setting the rest of us a splendid example. Come on, Baptists; your colleges are calling.

It's an ill wind that blows nobody good. It is now said that the storm on the Florida coast sent millions of dollars worth of liquor to the bottom of the sea. Down went McGinty to Davie Jones' locker.

Dr. T. W. Young of First Church, Corinth, writes: "Last Sunday morning I preached on 'The Printing Press As An Agency For Advancing the Kingdom of God.' I called upon our members to subscribe for The Record, and gave some reasons why they should. In response 24 new subscribers were secured in ten minutes time. I'll send them later. Start the Record at once to the enclosed. Also find cash for the same."

The Chinese representative at the League of Nations Assembly threw a shock into the meeting by bringing to its attention the conduct of the British on the Yangste River. It was charged that the British were responsible for the death of more than 1,000 people and the destruction of much property. The British representative was "incensed" by the action of the Chinese. The Chinese say that nothing short of new treaties with the other nations will satisfy them, by which extra territoriality shall be abolished and the complete sovereignty of China shall be assured. And so far as we can see they are right.

The Sunday School Board collaborating with the American Baptist Publication Society, has brought out the New Baptist Hymnal. It is the work of committees which have been busy for more than a year. It is evident that great care has been exercised and much expense met in providing a suitable book which will be valuable for many years. We predict that the churches adopting it will not change hymn books for a long time to come. The hymns are carefully arranged under topics which will make it easy to find and use the songs needed. There are three general classes: Standard Hymns, Gospel Hymns and Children's Section; also Doxologies and Responsive Readings. There are six indexes which are very helpful.

It is estimated that American tourists in 1925 spent \$226,000,000 in France.

Hinds County Association meets with First Church, Vicksburg, Oct. 14-15, beginning Thursday at 2 p. m.

A quarter of a billion dollars was collected by the federal government as taxes on cigarettes in the fiscal year just closed.

The property loss in Miami is estimated at \$165,000,000 as a result of the storm. Less than five per cent was covered by insurance.

At Clinton Sunday three new deacons were ordained: Prof. Lassiter of the Consolidated School; Prof. Sumrall of Mississippi College, and Mr. Langston, a business man of Clinton.

Mr. C. L. Clay was recently licensed to preach by the Pine Grove Church in Lauderdale County, and hopes to be soon regularly in the work. W. G. H. Moore of Collinsville is clerk of the church.

Dr. J. F. Hailey of Jackson, Tenn., but formerly teacher of Oratory in Mississippi College, spoke Wednesday night at Clinton on The Flood Disproving Evolution. He has read very widely and gives a most informing and interesting address.

In the recent revival at Griffith Memorial Church in Jackson, special stress was laid on Bible reading with good results. Hundreds of chapters were read. On Sunday, Oct. 3rd, the Bible was read through in one afternoon by volunteers who were assigned special sections of the Bible. They read it in their homes.

To Clerks of Associations:

Will you kindly send to me as soon as possible a copy of the 1926 Minutes of your Association? (If you have any old Minutes on hand which you do not need, I will appreciate your sending them also. These are for permanent keeping in the Baptist Bible Institute Library.

E. F. Haight,
Librarian, Baptist Bible Institute,
New Orleans, Louisiana.

First Baptist Sunday School of Tupelo, Miss., sends \$401.39 to Blue Mountain College endowment fund.

At the suggestion of Judge C. P. Long, the Sunday School set the second Sunday in September to raise money for the endowment of Blue Mountain College, at Blue Mountain, Miss. The Business Men's Bible Class, W. E. Holcomb, teacher, set the example and all the Sunday School joyously responded. Since Mr. B. B. Jones has offered to duplicate these gifts from the Sunday Schools this will make a total of \$802.78 toward the endowment of Blue Mountain College.

Immanuel Church, Hattiesburg, put their budget over in a glorious way in one Sunday afternoon. The pastor, W. S. Allen, preached a great sermon, and announcement was made that the church would be open from two to five P. M. for all members to come in and make their subscription to the budget. The amount asked was \$5,500.00 and all but \$50.00 was pledged in three hours. More than enough will be given by other liberal contributors to put the budget over. This is the church, of which the faculty and students of Mississippi Woman's College are members. There were seventy-three members added in two Sundays. Of the students in the college all but five are church members, two having been baptized since coming to school. Of 350 pupils and teachers 324 were on time at Sunday School. The morning's Sunday School offering was \$21.75.

Pastor E. S. Flynt of Wesson writes: We will have Rev. C. T. Johnson and Singer C. E. Spearman of the State Board Evangelistic force with us at Wesson from Oct. 10th through the 24th. They will bring a large tent and all services will be held under this tent. It will be placed on a vacant lot down in the heart of town. We wish to invite every church throughout this section to attend these meetings. These men belong to you and we want you to hear your very own.

We do not mean to be uncharitable, unreasonable or unjust, but we give it as our deliberate judgment that Dr. Poteat, with all of his culture, scholarship and Christian character, has sown more tares than wheat; that through his stubborn and persistent evolution position and teaching he has done more injury to the cause of gospel truth than he has done good by all his sweetness of spirit and amiable personality.

While on the surface Dr. Poteat's resignation seems to be purely voluntary, we have information to the effect that there is a groundswell among the Baptists of North Carolina that inspired the resignation; that made "voluntary" resignation seem to Dr. Poteat a wise thing at this time.—Word and Way.

Rev. J. T. Ellis died at the home of his daughter, Mrs. Charles Mansell, in Camden the first of October. He had been hopeless since an operation some two months ago. Brother Ellis was about 75 years of age and had given his whole mature life to the work of the ministry. He was pastor at Goodman for many years and of churches near there until the time of his fatal illness. There was no man in all the bounds of our state more genuinely loved than he for his unselfish devotion to the interest of others and the aims of the gospel. He had the joy of seeing his children grow up in the nurture and admonition of the Lord and making good servants of Christ, and good citizens of the state. They are comforted in the life he lived and in the sure hope of a happy reunion. His dear companion preceded him to the glory land several years ago.

Madison County Association met last week for one day at Camden. We were late in arriving on account of car trouble, but found business as usual going on under the administration of layman J. Paul White as Moderator and Brother Lane as Clerk. Brother J. R. Carter was holding the interest of the people in telling them about the children and work at the Orphanage. Then there was a good sermon by Pastor J. J. Mayfield of Canton on "Work Out Your Own Salvation". The attention of the large congregation was unflagging to the end. And then dinner under the trees; and it was just what everybody expected of Camden, served with lavish and beautiful hospitality.

In the afternoon the subjects of Missions, Education and the Cooperative Program were up for discussion. In the absence of Pastor E. V. May, Brother Collins of Pickens read the report on Education; Brother Cox the report on B. Y. P. U.; Brother Massey the report on Sunday Schools; Brother Simmons the report on Missions; Brother Burns the report on Cooperative work. Most of these made brief speeches. The address by Brother Simmons was as always beautiful in expression and to the mark. He is a genuine missionary. Brother J. E. Byrd represented the Convention Board and made a practical and helpful address. The editor had opportunity also to speak. It was about as full a day's work as we have seen anywhere, continuing till late in the afternoon.

PLEDGE CARDS ON HAND.

We have a large supply of pledge cards on hand sufficient number to supply all the churches for the 1927 Every Member Canvass, November 28th-December 5th. They will be furnished free upon request. Let us have your order early.

COMMITTEE ON BUSINESS EFFICIENCY

Report Made at Houston

1. A Budget Control

It has been widely assumed that the convention since the inauguration of the 75 million program has been working upon a Budget basis. But the slightest review of the history of our so-called Budget System overthrows this assumption. Up to this time the convention has never had a real budget. It has set a goal from time to time as to the total amount of money it hoped to raise. Percentages of this amount have been allocated to boards, institutions, and other agencies of the convention. At no time, however, has the convention fixed any limitation upon the amount to be spent by convention agencies before the next meeting of the convention. Such agencies, therefore, have felt themselves at liberty, acting through their own Boards and having in mind only their own needs, to use their credit, and incidentally the credit of the convention in borrowing huge sums of money, which, in the last analysis become the indebtedness of the convention. The magnitude of the financial transactions of this character becomes strikingly apparent when it is noted that the combined debts as of February 1, 1926 of all convention agencies amount to the colossal sum of \$5,337,960.83, excluding letters of credit. It is doubtless true that these debts would never have been contracted if the convention had been operating under a budget control. And it is also apparent that if the present independent and uncontrolled activities of convention agencies in the matter of making new indebtedness is to continue unabated, the time is not far distant when the convention will become involved beyond the point of safety and will become practically paralyzed in the performance of its function. It is one of the main purposes of this report to call the attention of the convention constituency to this extraordinary situation and point a way out of our financial difficulties.

Some may ask, "How would the combined budget of the convention be made?"

Each board, institution, or other agency of the convention, would make out a proposed budget for itself for the next convention year. The budget of the agency would show the work it desires to accomplish during the coming year and would also show the cost of doing the proposed work.

The proposed budgets of all the agencies would be presented to the body appointed by the convention to suggest the combined budget.

The Convention's Budget Committee (by whatever name called) would carefully consider the individual proposed budgets of all the boards, institutions, and other agencies. Then, in view of the total amount of money that could reasonably be hoped to be raised by the convention for all purposes, it would determine just how much each agency could wisely expend.

The proposed combined budget would be presented to the convention for its decision. The convention would approve the suggested budget or make any changes it desires, but when the convention had passed upon the budget it then places a control over the expenditures of each board, institution, or other agency of the convention.

Your committee is thoroughly convinced that such a budget control is absolutely necessary and that it is the only way by which the present staggering debt can be reduced, and that it is the only way to prevent the tragedy of piling up further debts. If the convention is to assume the debts incurred by its boards and institutions and other agencies, then it must control the expenditures of all such agencies.

Under a combined budget control, everybody would know just how much money would have to be raised to carry on the work of the convention, and they would also know that if that amount of

money were raised there would be no debt incurred during the current year.

Each agency, of course, should be left free to make its appropriations to the various departments of its own work. The convention cannot wisely go into making detailed appropriations for specific departments of work of its agencies. This should be left entirely with the agencies themselves. All that should be required by the convention of each agency is that in making its appropriations it stay within the amount fixed by the convention.

It is to be understood, however, that the convention always reserves to itself the right to instruct any of its agencies to enlarge or decrease its work in a certain department, or to discontinue a department or to add other departments to its work.

2. A Central Agency

After every earnest consideration your committee is convinced that the convention should have some agency keeping in close touch with all the boards, institutions, and other agencies of the convention. The affairs of the convention and its agencies are too varied and too great to be handled effectively without it. Your committee makes a suggestion that such an agency could be taken care of by enlargement of the functions of the present Executive Committee.

Speaking more specifically, your committee has not thought it wise to outline the details of such an agency at this time, but some of the items that must necessarily be considered in its creation may be mentioned.

1. Such agency should, of course, have headquarters, with offices and all necessary employees.

2. It should certainly make out the suggested combined budget for the convention.

3. It could take over the work and functions of the Executive Committee as now operating.

4. It might take over the work now being done by the Co-operative Program Commission.

It should certainly, in our opinion, make the budgets and fix percentages. It could carry on the work of promoting what is now called the Co-operative Program. In promoting the combined program, this agency should have associated with it all of the general secretaries, presidents of Southwide institutions, and superintendents of Southwide hospitals, and all of the state secretaries.

5. This agency could deal directly with the state boards, making definite agreements with them and co-operating with them in the co-operative work.

6. There are many other things of importance that it could wisely do. It could gather and file facts that would be invaluable; it could act in an advisory capacity, and perform other important work. In fact, it could act as a clearing-house for all the business of the convention and submit to the convention at its annual meeting, in co-operation with the convention's Agencies, a full report along the lines already indicated.

Among the advantages that would grow out of such a central committee may be stated, as follows:

1. A real budget control which would prevent without the authority of the convention a contraction of new debts by the convention agencies, which policy, heretofore pursued, is largely responsible for our present plight.

2. The gradual liquidation of all convention indebtedness, which will be taken care of in the budget adopted by the convention in advance.

3. A system of uniform auditing of all convention agencies by a Certified Public Accountant, reviewed by a committee of the agency involved, and submitted in advance of the convention to the Executive Committee, thus enlarged for its analysis and report to the convention.

4. This system also would make certain that all trust funds and designated gifts be kept intact, preventing even their temporary use for any purpose than that specified, and also preventing

the investment of such funds in the bonds of any denominational agency and guaranteeing that securities, covering such investments, would be only such as would be approved by a court charged with the responsibility of keeping intact trust funds.

5. This plan would also make possible the presenting to the convention each year a combined financial statement of all the boards, institutions, and other agencies of the convention, thus enabling the convention to understand its financial condition in advance and act with intelligence as to a new financial program.

6. It follows that this plan would also make it impossible for any convention agency to create any new indebtedness without the authority of the convention in advance. In this connection, however, any unexpected decrease in receipts from the percentages allocated would have to be taken care of in some intelligent fashion.

7. It should be fully understood that such Central Agency would have no authority over the boards, institutions, or other agencies of the convention. Its functions would be solely to perform certain specified tasks for the convention itself.

3. A Complete Survey

Your committee has found the task undertaken too large to be completed in one year. We believe that a thorough and detailed survey of all the activities of the convention, its boards, institutions, and other agencies, should be made. The convention activities are so vast and cover such a wide range that time at the disposal of the committee has not made it possible to submit at this time a complete and tabulated survey which must be left to future consideration. In our opinion, now is the time to complete the task that has been begun.

RECOMMENDATIONS

1. Your committee recommends that the convention at this time commit itself to budget control, and that the Executive Committee of the convention be instructed to present a suggested, detailed, combined budget to the convention next year.

2. We also recommend that the convention go on record as favoring a single agency to function along the lines presented in this report, and that the committee on business efficiency be instructed to work out the details of such agency and present it to the convention next year, suggesting the necessary changes to be made in the Constitution and By-Laws of the Convention.

1. Trust Funds and Designated Gifts

Your committee recommends that all agencies of the convention be instructed to keep all trust funds and designated gifts (for they are trust funds) sacred to the trust and designation; that they be kept separate from all other funds of such agency; that they be not used even temporarily for any other purpose than the purpose specified; that they shall not be borrowed by the agency holding them, either for a long or short time, either with or without paying interest, and that they shall not be loaned to any other denominational agency, whether local, state, or Southwide; and that such funds shall not be invested in the securities of any other denominational agency whatsoever.

It is to be understood that nothing in this recommendation shall be interpreted in such a way as to prevent the placing of such funds, when not in use, in savings banks at interest, or their investment in high-grade securities by the agency, and it is further understood that all interest and profits resulting from this lending or investing shall be added to the fund so loaned or invested.

2. Survey of Fields and Work of Agencies

We recommend that your committee on business efficiency be continued; that it make a full, complete, and analyzed survey of the work, policies, activities, and other matters of the convention and all of its agencies; and that it be given full authority to get any information desired

(Continued on page 7)

AT RICHMOND

Last week I was in Richmond, Va., attending a meeting of the Promotion Committee of the Southern Baptist Convention. The meeting was held in the Foreign Mission Board rooms. Most of the members were present. Matters of great importance were freely and frankly discussed. Every action taken was hearty and unanimous. Reports of this meeting will appear in the papers later.

There are several facts that seem to me evident and important: (1) Southern Baptists must work together if we get anywhere. We may change names and committees, but we are compelled to have some co-operative agency if we keep step and go forward. (2) Southern Baptists should concentrate their efforts upon the Co-operative Program. Every board, every Southwide institution and every State agency should get behind this program as the one way to care for all our work in a worthy manner. (3) Special campaigns should cease. We ought not to confuse our people. No interest being benefited by funds from the Co-operative Program should be permitted to put on a special campaign. It is not treating the other interests right, and is destructive of the spirit of co-operation. (4) The every-member-canvass should be thoroughly prepared for and faithfully put on in every church. Any pastor or set of officers that fails to make this canvass will be guilty of the sin of Meroz. If all our churches will put on this every-member canvass there is no question but what we will have sufficient funds to meet the needs of our denominational enterprises next year. (5) The time to enlist people in the work of the church and in the support of the church is when they join the church. (6) Tithing is the best plan ever devised for caring for the financial needs of the Kingdom. It is Scriptural, it is sensible and it brings a blessing to all who consistently and cheerfully practice it. (7) Churches should have good business methods. They should follow up their subscriptions and mail out statements and make returns as carefully as any business organization. (8) Churches should accept and make heroic efforts to raise their quotas where these have been announced and to increase their contributions where no quotas have been assigned. (9) Mission study courses should be put on in all churches, not only for women and children, but for men as well. Our men would be more interested in missions and in our general program if they knew more about it. We have nothing to hide. (10) We must keep the fires of evangelism burning brightly all the year around. I am sure there isn't any one of these ten points that any reader of these lines will for a moment question. Then, let us do our best to put the things over.

GRENADA COUNTY ASSOCIATION

This Association met with the First Baptist Church September 22 and 23. Deacon O. L. Kimbrough, Sr., was elected Moderator; W. T. Turner, Clerk, and W. H. Martin, Treasurer. We have eleven churches in this association and nine out of the eleven made a report showing that progress was made during the last year along all lines of their church work. Our Sunday School Secretary, J. E. Byrd, made us a good speech on the first day on our denominational budget. The Association heard him with much pleasure and profit. The last day of the Association Dr. R. A. Kimbrough, pastor of the First Baptist Church of Charleston—which town is a suburb of Grenada—brought us a soul stirring message on the value of Missions.

All in all, we had a fine association. The fellowship was first class. The fact is we have as Moderator one of the best in the State. Here's hoping that all of the associations get together and have great meetings.

Yours in fellowship,
W. E. FARR,
Correspondent.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

WHY MAKE AN EVERY MEMBER CANVASS?

The annual Every Member Canvass by trained and consecrated workers has been found to be the most effective means of promoting the financial policy of our churches. There are many things that might be offered in favor of this plan.

First, it is the capital way to enlist our people. The pastor's message, or the public address on Christian Stewardship, be it ever so logical and inspiring, reaches only a minority of the church membership. Usually under the most favorable conditions, in the most wide awake churches, not more than fifty percent of the total membership of the churches attend the worship; in many churches the attendance is much smaller. There are a few, very few, however, of our churches which plan to have all the membership present the day on which the canvass is put on. Wherever this has been done it has worked with great success, but even with this there are always some absent, who must be reached individually. The absentees are the ones whom we need most to reach. The Every Member Canvass furnishes a fine opportunity for enlisting the absent ones. It is the only plan by which we can personally present the claims and obligations of the Kingdom emphasizing the duty of every man, woman and child to support the Kingdom work.

It is a tragedy that thirty-eight percent of all those who unite with our churches drop out sooner or later and are lost to the denomination. There is no legitimate excuse that we can offer for such leakage. There is but one way to stop it. Let every church keep in personal touch with every member on the church roll. Those who are unenlisted should be reached, and the surest way to enlist them is to get them to make an investment in the enterprise in which you are interested. We should never lose sight of the fact that the supreme objective in our financial campaign is the enlistment of every member.

One of the most fatal mistakes that many of our churches are making is the careless way in which they take care of their finances. No church should be satisfied while half of its membership only are contributing. It may be true that the church treasurer will have sufficient funds to meet all obligations, but the fact that half of the membership are losing the joy and Christian growth which comes as a result of regular offerings remain true. A thorough Every Member Canvass is the only remedy for such an unfortunate situation. Our motto should be: "We seek you, not yours."

The Every Member Canvass is valuable because it develops personal initiative and brings us into personal contact with the whole membership of the church. There is no greater human force than consecrated personality. There are but few who will not respond to a worthy cause if approached tactfully. The personal letter and the telephone call cannot take the place of personal contact.

Suppose a member of your church to be an insurance agent. He learns of someone who wants a policy. How would he proceed? Would he write, or phone, the party? No, he would find his prospect, and quietly sit down by his side and bring the personal appeal to bear in all its magic power. This will win. Business men have learned it. Shall not we, who are interested in the spiritual welfare of our friends, use as much wisdom as the business man?

The special, personal appeal by the canvasser re-enforces the public appeal of the pastor; it makes possible an appeal which is suited to each member's temperament, customs and modes of

thought. The wise canvasser will utilize this bit of business psychology in his approach.

The Every Member Canvass furnishes a fine opportunity to increase church attendance. The canvassers will boost the church and encourage all to attend. They will speak of the helpful ministries of the pastor; the attractiveness of the church services; the fine spirit of fellowship that prevails; the importance of the Sunday School and mid-week prayer service, and seek in every way to create a conscience on church going.

The canvassers may also interest non-churchgoers to sign pledges, which results, in most cases, in church attendance. "Where the treasure is, there shall the heart be also." Men are usually interested in what they invest in.

The Every Member Canvass helps to distribute the burden and thus promote the spirit of cooperation in the church. One of the outstanding sins of many church members today is their failure to contribute to the budget of their churches. They buy everything they want for themselves, but refuse to support the church. Two things should be emphasized in soliciting non-contributors. First, they should be brought to see that they are missing a blessing by refusing, or failing, to support the work of their church. Second, they should be shown that it is unfair and unbrotherly for them to enjoy the fruits of the church's influence, and fail to support it. "That there may be equity" should be uppermost in the mind of every giver. You would not think of asking your grocerman to supply you with the necessary groceries for thirty days and refuse to pay the bill. Why should a church member enjoy all the privileges of his church and refuse to pay his share any more than he would refuse to pay his grocery bill? The principle involved is the same. Just common honesty. It is only a question of dealing honestly with God and your fellowman. Giving each a square deal.

Finally, the Every Member Canvass will prove a great blessing to the canvassers. They will learn, many of them, for the first time, the real joy of service. For some, it will be the first time that they have ever had the opportunity of coming into personal contact with the home life of the people. You will find sorrow and want, perchance, which will give you an insight into life that you have not hitherto had. You will return to your church to report not only the pledges you may have gotten but some of the things you have discovered on your own field, and which, by the help of the Lord, you will seek to right. You will discover for the first time the real conditions of your field, and there will come into your soul such inspiration for service as you have never experienced, and your life will have been enriched and you will thank God for having had a part in this glorious task.

We received a typewritten letter on yellow paper, no name signed, mailed in Jackson, from some one who is not at all pleased with the recent editorial on Preacher or Priest. The world hasn't very great respect for anybody, or his opinions, who is afraid to sign his name to what he says.

(Continued from page 6)

from any and all of the agencies of the convention; and that it be given authority, where it is deemed to be necessary, to employ a competent accountant. We recommend that the expenses of the committee be paid by the Sunday School Board.

W. M. U.

GONE HOME

Mrs. Ida B. Trotter, who resided in the earthly home of her daughter, Mrs. Harry Watts, Winona, has "fallen on sleep" and wakened in her Eternal Home.

Not merely in the immediate homes of her devoted children, but in many homes, many communities is her loss keenly felt. What a power she was in her church life and all its activities! How the W. M. U. shall miss her. She is called Up Higher. But her influence lives on.

"Sleep soft, Beloved," We sometimes say,
But have no power to charm away,
Sad dreams that through the eyelids creep.
But never doleful dream again,
Shall break the happy slumber when
He giveth His Beloved sleep.

Undergirding every W. M. U. effort should undoubtedly be mission study and tithing. Now is the time to be arranging for Church Schools of Missions and for mission study classes. At every meeting, please, ask your constituency to emphasize such study and also to have talks on tithing, urging the singing of the tithing songs, the signing of the cards, the keeping of the tithe record, the use of the tither's box and the wearing of the pin.

As human aid in the answering of our prayers we will doubtless do well to encourage the more general use of the Alabaster Box. Many W. M. U. members among both women and young people have them. Urge them to reinsatiate them before their physical and spiritual eyes, keeping them there until the ingathering of the offering in December. To those who have not such a box, please, say that it may be secured free of charge from the state W. M. U. headquarters. preparations for the offering which may, under Watch out also for page 6 of November ROYAL SERVICE, which will feature Graded W. M. U. God's guidance, be truly alabaster.

AN INTERESTING TRIP BRIEFLY DESCRIBED

Rockefeller Hospital,
Peking, China,
August 29th., 1926.

I've just been watching a most gorgeous sunset behind the Western Hills with the yellow tiled roofs of the "Imperial City" in between.

We arrived yesterday about eleven A. M. with doctors coming to the great Medical Convention from all over the world, so we were met by a committee and sent up in a bus. Dr. Ewers had engaged a room for me so I came right into the Hospital and had a good dinner. Dr. Taylor had just returned from furlough, and you may be sure I was glad to see him, when he came by in the afternoon. Since then I have had a regular procession of doctors, thumping and asking questions. I certainly should get every kind and ailment straightened. It is as interesting as a three ringed circus, keeping up with all the tests they make and wondering what will come next. I haven't a thing definite to write yet but I thought you would want an account of the trip up.

Mrs. Copeland, Mrs. Sear's sister, came with us; and was already established on a long seat in the third class "carriage" when we reached the station. I had a blanket and pillow and managed to sleep pretty well. A fat old Chinense was soundly sleeping on the seat opposite me; and the guard with his gun was just across from me;—all the trips carry armed guards these days. The conductor as he came to collect tickets was preceded by two soldiers who saw that the tickets were ready; he was followed by six armed soldiers, quite an imposing procession.

We reached Tsinan about eight A. M.; and Miss Dinklacker, who had come with us took us to her home on the University Campus for a good

breakfast, and I had a much needed nap on her good bed.

At 10:30 we went to the station to find the train over an hour late, so we waited there and after awhile opened up her lunch baskets and ate in the nice airy station. The platform outside was packed with soldiers sleeping. Dirty, miserable looking creatures. An armored train, filled with Russian soldiers came in while we waited. Semanoff has offered his services to Wu Pei Fu, promising to recruit Russians. Wu refused at first, and I hope has continued to refuse his help.

We took the Blue Express, third class. Very comfortable; separate compartments to seat six people. There was a girl going to Peking University who spoke English; a Peking University graduate in business in Tientsin, who was quite socially inclined; two Chinese men who spoke no English; and a woman with her servant (man) who stood in the doorway. He lighted her cigarettes—she smoked them in a large amber holder—or brought her water, opened packages, and was at her beck and call for anything. She went into the observation car later and he sat in her place. The afternoon was long but not unpleasant. A number of doctors with their wives were on the same car. Dr. Ewer had a seat with the doctors in another compartment; and Mrs. Copeland had to take still another. We got in Dr. Ewer's compartment for supper with an English Doctor from Ankin, and an American from Nak-ing. We had tinned beans, dried beef, crackers, swiss milk and grapes, tinned peaches and cocoanut cake; and plenty of sterile water, thanks to Thermos bottles.

We reached Tientsin about nine P. M. and some of the men made arrangements at the Imperial Hotel for the party at \$5.50 for the night. Beautiful rooms and hot bath; rates \$12.00 and up! I was dead tired and after a hot bath, simply fell into bed and didn't move all night.

We had a good breakfast and got the eight o'clock train, third class again, but we found seats and the ride was really nice. Reached Peking about 11. The Blue Express should come straight through to Peking, but General—takes the coaches for the Manchurian R. R. when they come into his territory, so they stop in Tientsin for safety.

I feel entirely all right and am getting the best of attention, enjoying John D's millions. My room is a regular \$12.00 per day room; bus missionary rates only \$5.00.

(From a Missionary.)

Concerning W. M. U. Christmas Card

In the November issue of Royal Service there will be given a picture with detailed description of the card. This preliminary account of it is being sent so that you and your constituency may in advance know much about the card.

It is being fashioned out of soft grey paper, the ink used being red, black and gold. The size of the card, with envelope to match is 3 3/4 x 7 1/4 inches. The price per card, including its envelope, is only five (5) cents. There is no reduction, however, when bought in quantities because the price per card is as low as the expense of production permits.

The card consists of four pages. The front page is used for a drawing by Miss Emma M. Whitfield of Richmond, Va. Most artistically and yet symbolically has Miss Whitfield combined the Christmas star and Calvary's cross. From the center the gold rays shine forth but gradually they change to red forming a deep red cross. In between the outline of this red cross the gold rays mingle with other red ones, they in turn being interspersed with many black rays, typifying the darkness of this world's sin—in which the Bethlehem star and the atoning cross being light and life.

At the foot of this cross in black letters with shadow lines of gold are the words:

W. M. U. Christmas Offering for Foreign Missions.

Exquisitely formed are these letters, the work having been done as a courtesy to Miss Whitfield by Mr. August Dietz of Richmond, it being said of him that he is one of the five best letter artists in the United States.

Page two is blank. At the top of page three is the W. M. U. pin design done in red. Beneath it the purpose of the card is set forth in the following words, which were also furnished by Miss Whitfield:

"Glory to God in the Highest" for "there is born a Savior, Christ the Lord".

We bring Him our gifts of gold, frankincense and myrrh. We ask our Foreign Mission Board to use this Christmas Offering in helping carry around the whole world the Glad Tidings of "Peace on earth among men of good will".

Alleluiah!

Greetings to you, my friend. May Christmas peace and joy fill your heart.

All of these words on page three are underscored with gold ink, red being used for the first and third lines, for the words "Him" and "Christmas Offering" and for the lines beginning with "Peace" and ending in "Alleluiah." All the other words are in black. At the bottom of this page there is space left for the sender's signature. Lines of red and gold enclose the inscription on this page just as on the front page.

Page four is entirely blank except that in the extreme lower right hand corner will be found in small gold letters the names of the two artists, Miss Whitfield and Mr. Dietz. Certainly their names are graven upon the tablets of our grateful memory.

Some may wonder "Why have this Christmas card?" It is easier to "feel" rather than actually to explain in words the "why" of it. Many W. M. U. members desire to give some tangible expression at Christmas time of their love and friendship for a number of people, to some of whom they have the habit of sending presents and to the others only cards. Because the Union is this Christmas trying to raise at least \$300,000 as an offering toward the clearing of the debt on the Foreign Mission Board, many of these W. M. U. members are willing to forego the joy of giving presents to the majority if not all of their adult friends but wish these friends to understand their motive in so doing. To meet this emergency is the prime object of the W. M. U. Christmas card, those thus using it including in their Christmas Offering what they would have spent for the actual presents less the cost of the cards. These same W. M. U. members will no doubt delight in many if not all instances to substitute this card for cards of other types, perhaps thereby saving for the Christmas Offering and certainly increasing the number of those who will thus hear about the offering and who may in turn decide to contribute to it. Then there are many other W. M. U. members or their friends who send no presents but merely use cards. Many of them are earnestly concerned for the raising of the \$300,000 offering but do not feel that it is best for them to let the Christmas season pass without some greeting being sent to a certain circle of friends. To meet this emergency is the second great purpose of the card. It is hoped that this year they will decide to use this very inexpensive but beautiful form of greeting, especially in remembering Baptist friends, giving the difference to the Christmas Offering and at the same time multiplying the number who may be enlisted in its behalf.

Thus altogether inadequately has the beautiful Christmas card been described. By the middle of October it will be ready for sale and from then on up through the glad Christmas tide. Order at five (5) cents each from W. M. U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala. Order early, please.—Kathleen Mallory, W. M. U. Corresponding Secretary.

"Off

In our will not Training Y. P. U. new ten were re case son Now th is to b for sev through as foun to take take an and stu ministr ual hav and du your B work. cers kn them.

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B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

October

"Officers Training School Month"

In our B. Y. P. U. Calendar you will notice that October is "Officers Training School Month". Every B. Y. P. U. has elected officers for the new term, some of the old officers were re-elected but in almost every case some new officers were elected. Now the common sense thing to do is to bring these officers together for several class periods and go through the duties of the officers as found in the Manual, or better to take the entire week for it and take an hour or more each evening and study "Senior B. Y. P. U. Administration", it is an officers manual having a chapter on the work and duties of each officer. Make your B. Y. P. U. do B. Y. P. U. work. It cannot unless the officers know their duties and then do them.

Sherman Organizes Three B. Y. P. U.'s

We are delighted to have a most interesting letter from Mrs. W. A. Moore of Sherman. In the letter she tells of how they have begun B. Y. P. U. work in dead earnest. They started off by organizing a Senior B. Y. P. U. on July 18th. They started with 16 members but soon grew to 21 members, so you see it is "of age". A month later they organized an Intermediate union and then on September 26th the Junior union was organized, giving them the graded union with good attendance of each. Mrs. Moore was made B. Y. P. U. Director of the church and Mr. Herman Bruce, Secretary. We are glad to welcome these new unions into our B. Y. P. U. Circle and wish for them the very best results from their earnest endeavors.

Our Two Girls' Schools Start Off Their B. Y. P. U. Work With a Zest

We have reports from both Mississippi Woman's College and Blue Mountain College telling that their B. Y. P. U. work started off with a fine interest and they both report that they are going to do the best work this year that they have ever done.

Miss Annie Averett of Woman's College writes that they are having all their unions meet at the same hour, 6:15 each Sunday evening, and have a general closing period all unions meeting together. That is fine, for it is doing the work like we think it ought to be, done in the local church, therefore the college is helping the local church through its B. Y. P. U. work.

Miss Estelle McCool, B. Y. P. U. Director at Blue Mountain, writes that "We have six of the liveliest unions you've ever heard of, and

we are going to have the biggest year ever in B. Y. P. U. this year; you may expect us to break all records". They also have all unions meet at the same hour, in fact each of our four colleges observe that now and we are delighted to report that no other state in the Union has better College B. Y. P. U.'s than does Mississippi, and why shouldn't it be thus?

Three Bible Readers Certificates Awarded

It always gives us pleasure when we can announce the awarding of the Bible Readers Certificates. This time it is to three seniors of the Overt church, Miss Annie Murray, Mr. W. G. Jones and Miss Virmae Hetton, and the ones to whom the certificates are awarded for two years of reading, the reading being the course outlined by the Senior B. Y. P. U. We hope this will be an incentive to others to be a Daily Bible Reader; it is the best source for spiritual development we know of.

Intermediate Union Organized at Eudora, DeSoto County

Miss Kathryn Baxter, President of the DeSoto County Associational B. Y. P. U., writes that they have organized an Intermediate B. Y. P. U. at Eudora church with Mrs. E. C. Bass as Leader. We are delighted to see this fine crowd of Intermediates come together in this way and feel sure the B. Y. P. U. is going to prove a great blessing to each member. Our boys and girls are our men and women of tomorrow.

Junior B. Y. P. U. Gives Stewardship Program at W. M. U. Meeting During Week of Prayer

And what is the B. Y. P. U. for but to Train workers, unselfish workers, workers serving wherever they can. It was a fine program the Oxford Junior B. Y. P. U. gave at the W. M. U. Meeting one day during their week of prayer. The Juniors gave the program on Stewardship, having full charge of the program for that day and all reports show that they did themselves proud, rendering a splendid program. All a real B. Y. P. U.er asks is a chance, assign him the task and give him a little help and the job is done. Let's use them more in our general church program.

A New One at Center Hill, DeSoto County

Mrs. B. W. Blackwell of Germantown writes that they have organized a B. Y. P. U. in the Center Hill church and have thirty-six members to begin with. That is fine, just think what thirty-six well trained soldiers can do, and the B. Y. P. U. will give these young peo-

ple the training that will make them good soldiers for the Lord. We extend congratulations.

October 10th

October the 10th is a RED LETTER day for Baptists. It is Mission day in the Sunday Schools. It is the only chance we have of making a special appeal for State Missions, and we need to make this special appeal because some of our Mississippi Baptists have overlooked the fact that our year closes with October 31st, and to date they have not sent in even a small offering. THIS APPEAL is to the members of the more than twelve hundred B. Y. P. U.'s in Mississippi, to show the cooperative spirit on next Sunday and make a large offering through the Sunday School for State Missions. If your church does not observe Mission day in the Sunday School there is no reason why you should not make your offering anyway. Give it to the Church treasurer and ask him to send it in for you or you can do it yourself and tell what church it is from and your church will be given credit for the offering. The school should observe this day, however, for it is a part of the program of the state Sunday School department. All offerings should be sent right away to Dr. R. B. Gunter, Jackson, Miss. Let's catch the spirit and really make it a BIG day and thus glorify our Lord.

Leakesville B. Y. P. U. Has New Officers

The new officers to take charge of B. Y. P. U. are as follows:
President—Melbourne Miller.
V.-President—Boykin Turner.
Secty.-Treas.—Rosalie Claxton.
Cor. Secty.—May Jewel Turner.
B. R. L.—Mrs. W. C. Churchwell.
Chorister—Lillian Mills.
Pianist—Henrietta Evans.
Group Captains—Sallie Peaster, Arnold Ball, Miss Kelly, Melbourne Briscoe.
Junior Leaders—Mrs. Colbert, Mrs. Evans.
General Director—Prof. Sansing.

BETHEL CHURCH, FAIRVIEW B. Y. P. U.

Better Known

The Fairview B. Y. P. U. met in regular session Sunday night. Each member seemed to be full of "pep" and anxious for the election of officers to take place. The following officers were chosen:

Leader—Mrs. J. W. Conder, "The Lady for the place."
President—Miss Irma Hendon, "Re-elected for the next quarter."
Vice-President—Miss Mavis Brister, "A peppy School Teacher of the Community."
Secretary and Treasurer—Miss Lula Helton, "A former President of the Union."
Bible Reader—Mr. C. S. Clevenger, "A man worthy of the trust."
Chorister—Mr. Tupman, "The Old Standby."
Pianist—Miss Wilna R. Ray, "The one who looks musical, acts musical, and really is musical."
Capt. 1—Miss Ora Hendon, "The

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one who never tires of the work."

Capt. 2—Mr. Howard Carwile, "A newly converted Member of the Church."

Capt. 3—Miss Geneva Clevenger, "Little but Loud, when she says 'B. Y. P. U.'"

The church elected Rev. C. S. Crittenden, of the First Baptist Church of Indianola, Miss., to fill the unexpired term of the former pastor, and Rev. Evans of Lexington for the coming year.

Everyone is looking forward to the best year in the history of the church.

Sunday School Department

THE SUNDAY SCHOOL LESSON, October 10, 1926.

R. A. Venable.

Spies sent forth—Return and Reports.

Scriptural Study, Numbers 13:23—33.

INTRODUCTION:

Israel has after a long and perilous journey arrived at a short distance from the southern border of the Promised Land, the goal of their destination, and the heritage passing to them out of the covenant promise made to their fathers. They have arrived at Kadesh—Barnea, the well, or spring of judgment, the exact locality is fairly certain. After months of tiresome journeying a feeling of restful joy must have filled the hearts of these travel-worn hords in search of a home which they could call their own. The people were unwilling to plunge headlong into the land which was theirs by right of Jehovah's promise to Abraham, Isaac and Jacob. They would move cautiously, as the land they sought to possess was occupied by unfriendly and warlike people who would certainly contest their claims and resent with deadly hostility any effort to dispossess them of their habitation. The people besought Moses (Deut. 1:19) to send spies into the land "to see what it is; and the people that dwell therein, whether they be strong or weak, whether they be few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in camps or in strongholds and what the land is, whether it be fat or lean, whether there be wood therein." Moses accedes to the request of the people, probably with some forebodings as he warns them to be of good courage, lest this should be associated with fear of the people of the land. (See Num. 13:22). Twelve men were chosen, representing the twelve tribes composing the Israelitish nation. Among these were two who became outstanding men in that part of Israel's history which we now enter. They were men of faith and courage, whose future became illustrious in the subsequent history of their nation. Where this deputation of spies entered the land, they were sent to survey, we have no means of knowing, wisdom and vigilance were necessary to the accomplishment of their mission. Their conduct must be such as to allay any suspicion upon the people whose land they were traversing. They searched the country over from Hamath, far to the north, down by way of Hebron in the near south. As a sample of the produce of the country they brought a bunch of grapes from Eschol, borne by two men on a pole, and some pomegranates and figs as illustrative of the fertility of the country.

1. "And they came unto the valley of Eschol and cut down from thence a branch with one cluster of grapes, and they bore it upon a staff between two; they brought also of the pomegranates and of the figs. That place was called the valley of Eschol because of the cluster which the children of Israel cut down from thence. And they returned from spying out the land at the end of forty days." (Ver. 23-25). The deputation of spies gave ample time to the task assigned them, and no doubt their investigations were minute and searching. They were keenly alive to the importance of their mission. The future fortunes of the people they represented were dependent upon their findings and recommendations. Their sense of responsibility impelled them to a faithful discharge of the duties involved in their mission. As men of higher character, enjoying the fullest confidence of Moses, and of the respective tribes which they represented, and conscious of the momentous issues involved in their researches, they were conscientious in their estimate of the good and the bad. They digested both the things inviting and the things deterring. Of the good, the inviting things, they brought specimens of grapes, pomegranates and figs. There were well calculated to fan the desire of the people to enter the land into a flame and nerve their flagging purpose to possess themselves of the heritage promised to the fathers.

2. We pause to hear the report of this commission. What interest, what doubtings, what fears must have marked Moses, Aaron, the congregation of Israel, as they awaited the report of their deputies. Momentous issues were dependent upon that report. The report is full in its details, and frank in its expression, nothing was withheld by them. "And they went and came to Moses and Aaron, and to all the congregation of the children of Israel unto the wilderness of Paran, Kadesh, and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. And they told him, and said, We come unto the land whither thee sentest us; and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fortified and very great. And moreover we saw the children of Anak there. Amalek dwelleth in the land of the south, and the Hittite and the Jebusite, and the Amorite dwell in the hill countries, and the Canaanite dwelleth by sea and along by the side of the Jordan." (Vers. 26-29). (1) The first item of the report was favorable. Truly it was a "land flowing with milk and honey"; and the specimens of the abundance of the land attested the veracity of

their first statement. (2) But there were counter items which came under their observations, which demanded their consideration. The land was occupied by clans, and tribes, numerous and strong and warlike who were prepared by their fortified cities to resist and repel the invasion of any foe who would seek to dispossess them of their country, or reduce them to slavery. The giant forms of the children of Anak inspired terror, and made the spies appear as grasshoppers in their presence. Men of such unusual stature and strength filled with alarm the hearts of these spies of Israel. So overpowering was the alarm inspired by the presence of these Anakim that we may excuse an exaggeration of the formidable stature and strength of these giants in the report submitted to the congregation of Israel. The report seemed to have created a scene of confusion. The people were, I ween, thrown into a paroxysm of excitement. Surmises, discussions, hopefulness and despair, rebellion and loyalty, faith and distrust, courage and cowardice all struggled for the master.

3. Amid these warring tides of emotion, which swept the minds and hearts of Israel, two men, members of the commission sent to spy out the land, came to the front, endeavoring to call the people back to a better state of mind and persuade them to meet the responsibilities. They had come to a crisis. Caleb and Joshua urged that they rise to the high level of their duty and their privilege. The opportunity to realize the promise made to the fathers of Israel has arrived. The opportunity was urgent and compelling. "And Caleb stilled the people before Moses, and said, Let us go up at once and possess it, for we are well able to overcome it. But the men that went up with him said, We are not able to go up against people; for they are stronger than we. And they brought an evil report of the land, which they had spied out unto the children of Israel, saying the land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people we saw in it are men of great stature. And there we saw the Nephilim, the Sons of Anak, who come of the Nephilim, and we were in their own sight as grasshoppers, and so were to their sight." (Vers. 30-33).

(1) We have here a most striking and pathetic illustration of the complete collapse of the faith and courage of ten men, who had been entrusted with the responsibility of deciding the policy and fate of a people at the crucial point of their history. (2) It is interesting to note the ground upon which they justified themselves, in dissuading the people from carrying through the purpose which had animated them to flee from the bondage of Egypt and enter upon the inheritance which Jehovah had covenanted to give them. The people have reached the border of their inheritance, the goal is just beyond the tips of their fingers. The ten men,

out of craven cowardice and distrust of the covenanted promises of God, dashed the hopes of Israel to the ground, and sent them back into the wilderness to die. (a) The majority of this deputation magnified the difficulties which confronted the people in an effort to possess themselves of the land. These difficulties were numerous and unsurmountable. There were in the promised land countless numbers of warlike people of superior and intrepid courage, and well entrenched in fortified cities. They were given to strife and discord, well trained in their tribal conflicts, in the use of the deadly weapons of warfare. Besides there were giants in that land, whose stature and strength made them invincible. The formidable forces of evil filled the circuit of their vision and broke down the morale of their hearts. To invade that land was to barter their folly for defeat, and their presumption for a grave. (b) These ten discounted Israel's strength. They left the promises of God out of count. The purposes of Jehovah, his presence and his power were negligible in their estimate of Israel's equipment for the campaign and the conflicts involved in overcoming the inhabitants of the land which was theirs, by a grant from the God of their father, Abraham. Their lack of faith in the God of Israel was as conspicuous as their lack of courage. It was no fault to give due heed to the strength of the foes to encounter and due consideration to the magnitude of the undertaking which pressed for prompt and intrepid action. The forces of evil are never overcome by discounting their strength. These men failed to realize that Israel and Jehovah together were to invade the land of the enemy. What was impossible without God was feasible with God. Israel, under God's leadership, and filled with the consciousness of his presence and vibrant with his power could sweep on to victory. Walled cities, dauntless warriors and serried ranks of giant forms, will go down before the resistless march of an army marshalled by the God of nations, responsive to his leadership and energized by his power. There were two men out of the twelve spies, Caleb and Joshua, who did not cower in the presence of the difficulties to be overcome in recovering the land of promise from the hands of the enemies. They believed in the ability of their people, under the leadership of the God of Israel, to go in and possess the land. And Caleb stilled the people before Moses, and said, Let us go at once and possess the land, for we are well able to overcome it. But the people, true to the men of all ages, chose to move along the line of least resistance. They rallied to the call of the ten. They went from Caleb and Joshua, they went away from God—God is not always with the majority—they went away to the wilderness of wandering, they went away to death. Kadesh Barnea is the symbol for opportunity. Every life arrives there in the course of its march across the world. It stands

for decision, and destiny which that decision determines.

S. S. DEPARTMENT Intermediates — "Tenshun!"

(Miss Verda Von Hagen.)

Hats off to Columbia! Of the 9 standard intermediate departments in the whole Southern Baptist Convention, Mississippi is proud to claim 1—Columbia. But, my, that's not very much now is it? Looks like there ought to be a lot of standard Intermediate Departments in such a fine state as Mississippi, now doesn't it? Let's see. There should be one at Meridian. They do good work there, for they took four awards at the Southern Baptist Convention at Houston this year for their exhibit work. Fine!

And Jackson surely ought to have two. And how about Philadelphia, and Vicksburg and Gulfport, and Columbus and Tupelo and Kosciusko and McComb and Brookhaven. And then some more. Of these twelve named we can have ten standard this quarter. IF we get right to work. Now isn't that justso? And you see our aim for this year in Mississippi is 10 standard departments. If the teachers and superintendents work and the INTERMEDIATES work too, it can be done. We can lead the south in standard departments and encourage all the departments in the south to better work. And that is just what we are counting on you to help us do.

Look at the aim for Mississippi. Ten points to reach, that is all. I'll help and you'll help and we'll all help and the first thing you know we will have it done. Next week I shall tell you about the registered and standard classes. Watch this page. By the way, if you have done something interesting, have had your department or class picture made, write to Miss Von Hagen at Columbia and she will see that it gets in the Record and also in the literature put out by the Sunday School Board.

THE LAYING OF A VODOO.

A true story of the Old South.

by
(Jennie N. Standifer.)

In the days when slavery existed in the south, Colonel Herndon was a wealthy planter of South Carolina. On his plantation and others adjoining were hundreds of negro slaves for the cultivation of cotton and corn. The planters were on friendly terms and so were the slaves. Many had intermarried with neighboring slaves and all was seeming peace and prosperity.

One morning, Colonel Herndon's cook, Becky, sent her fourteen year old son, Steve, with the message to Mrs. Herndon that she was sick and unable to prepare breakfast. The kindhearted mistress hurried to the cabin in the back yard and asked.

"What is the matter, Becky?"

"I've voodooed, Miss May," groaned Becky.

"Who voodooed you?"

"One dem low down niggers 'roun' here. Jes' look at dese balls I done

been spittin' up." And she exhibited a number of small hair balls with many pins stuck through them.

"Dat voodoo been ridin' me all night." She began panting for breath as though very tired.

Dr. Stanley, who owned a neighboring plantation, was called but found nothing the matter with the woman. Yet the spasmodic jerking and occasional spitting of hair balls continued.

"I'se gota draw blood fum de one dat's voodooed me 'fore I gits well," declared Becky. She remained apparently very ill.

One night a new feature of the voodoo spell developed. The sound of galloping, as though a number of horses were racing around the "white folks' house" aroused the Herndons. There was the repeated crack of a whip, loud laughter and fearful curses and oaths. When Colonel Herndon and members of his family appeared at the doors with lights, the noises immediately ceased. As soon as all had retired, the disturbance began again and were renewed at intervals until dawn when all became quiet.

Night after night they were repeated. Becky grew weaker and the number of hairballs increased. Furthermore, many hogs, sheep and cows died on the Herndon and neighboring plantations, and in the mouth of the dead animals were found hair balls stuck with pins, similar to those which Becky displayed as voodoo spell binders.

Strange lights, for which no one could account, flashed out suddenly at night in unexpected places and disappeared mysteriously. There were wierd whisperings, blood freezing shrieks and uncanny calls from nooks and corners where no living creature could be seen. The disturbances continued for months and increased in variety and mystery.

Steve nursed his mother, for the other negroes could not be induced to enter the cabin of the voodooed woman.

The story of the voodooed house spread through the state and many came hundreds of miles to see the bewitched woman and hear the unaccountable noises. The sheriff of the county and several of his deputies spent weeks investigating the mystery but found no solution.

One morning when Mrs. Herndon was making her daily call on the sick woman, Becky asked; "Miss May, won't you and Marse Tom help me lay dat voodoo dat's killin' me?"

"What can we do, Becky?" asked the mistress, noting with distress the emaciated, ashen face.

"Let dem put me on a pallet 'fore my door an' hab de niggers from all 'roun' here march 'fore me. I'll know who's castin' dis spell de minute I lays eyes on 'em, an' I can lay dat voodoo."

"I will talk to Colonel Herndon about it, Becky," promised Mrs. Herndon.

"That is all foolishness," the Colonel replied when his wife told him of Becky's plans. He continued to ridicule the "cure" for weeks, but Voodooed woman and the strange noises became more puzzling and

there was no improvement in the annoying. So, after a consultation with Dr. Stanley, the master agreed to Becky's dramatic and unique scheme for laying the Voodoo.

A few days later, the owners of the adjoining plantations assembled in the Herndon yard, and with them their slaves. The latter formed in Indian file and began a serpentine march. The faces of all were serious and many showed fear. Hundreds passed and Becky gave no sign of seeing them. But at last her thin face lighted with interest. A comely mulatto girl in the rear of the line began to pull backwards. Her eyes bulged and her teeth chattered. When she reached Becky's pallet the voodooed woman sprang to her feet and clutching the girl's throat with one hand, clawed her face into furrows with the other.

There were shrieks of terror, an exchange of blows and suddenly Becky leaned forward and bit the girl's neck. As the blood flowed, the voodooed woman pushed her victim from her and calmly announced, "Dat voodoo done laid. I'll have dinner for de white folks time dese niggers git started home." She walked to the kitchen with determined stride and made good her promise.

The mulatto girl, Caroline, Dr. Stanley's wife's maid, darted into the crowd of negroes that Becky had let pass without notice and was soon out of sight.

That afternoon, as Colonel Herndon, Dr. Stanley and several other friends sat on the veranda and discussed superstition and witchcraft and other inheritances of the negro from Africa, the doctor, who had been directing his attention to a shade tree at one side of the yard, suddenly asked, "Who is that ventriloquist, Herndon?"

"What ventriloquist?"

"The one hidden in that sycamore tree who is making your pack of fox hounds behave so foolishly. Listen, he is calling them, 'Ring, Rover!' Now he is pitching his voice to the horse lot and rousing the horses. If trained he would be a wonder."

"Here, boy," called Colonel Herndon, "come down from that tree!"

Steve, Becky's son swung nimbly to the ground and sidled up to the veranda, grinning sheepishly.

"Ready to give some more horse laughs and swearing parties to keep people awake at nights, Steve?" demanded the doctor sternly.

"Naw sah. Dat voodoo done laid, answered Steve."

"Did it take the biting and clawing of my wife's maid, Caroline to lay a voodoo?"

"Yas sah. Dat yaller gal tuk Jerry, yo' kerridge driver away fum Mammy, an' she cas' dat voodoo."

"But Jerry is only twenty and Becky is forty. He wants to marry Caroline and I'll see that they marry this evening and then go with my daughter and her husband to Alabama as house servants. And what is to be done with you, Steve, for disturbing this plantation for months?"

"His mother will punish him sufficiently as soon as she learns of the loss of Jerry," replied Colonel Her-

don, with a twinkle in his eyes. "And if there's any more voodooing around here for the next forty years, you will be the one suspected and punished, Steve."

"Ain't gwine to be no mo', Marse Tom 'case dat voodoo done laid," declared Steve with determination.

Next morning, Steve was missing and to this good day he has not been heard from. But Becky's cure was complete.

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Just to start us off right—

The Intermediate Department of the First Baptist Sunday School at Columbus has a brand new building all its own. It has a good sized assembly room with a little platform. Then there are ten class rooms, so nice and light and equipped with such nice little blackboards and tables. The intermediates are very proud of this new building. The very first Sunday they were in it, they nearly filled it to overflowing and it has been that way ever since. They have a small orchestra which helps a lot in the music at the opening and closing exercises. Last week they promoted twenty-nine of their fine members, but they also received forty from the Junior Department. Their Superintendent, Mr. F. F. Parsons is as fine as any department could have anywhere. Everybody likes him and he always has a good program and a smile and a glad 'Good morning' for everybody. This department has done some interesting social service. One class of boys sent some money to a student in the seminary. A class of girls sent a box of candy and cakes to some girls in the Training School. They have taken fruit to the sick and the shut-ins. And always their cheery smiles and songs have brightened the day. Everybody had better watch the Columbus Intermediates—they are going to be standard now before you know it. And some of their posters and booklets etc., are going to bring home some awards at the Sunday School Convention in Memphis Jan. 18-21.

How about YOUR Department?

FELLOWSHIP

Sunday September 26th, was a great day at old Fellowship Church in Smith County, we had all day service, a large crowd, two sermons and dinner on the ground, every body seemed to be happy and in good spirits, but the best news that I have to tell the brotherhood is that thirty days previous to this time it was decided in conference to build a new church house so the building finance committees were appointed and the building committee has done fell upon the size and kind of house wanted.

We are going to have a modern up-to-date brick church building and then instead of having quarter time we are going to have one-half time. Who said it couldn't be done? Brethren with this great building movement on foot with this great band of God's people back of it, the writer's heart is overflowing with joy, yet he is just a bit skeptical about the unpaid pledges to the support of the Gospel, since cotton has gone so low in price, so many people are saying I do not see how I can pay my pledge.

Man hear me! God has blessed this south-land of ours with an abundant crop and while the market price is below the cost of production, it may be and no doubt is for the best. Ah child of God, what are you going to do? Can God depend upon you and me to do His work?

Hark! Listen to the voice of James, do you understand what he is saying? He said that pure religion and undefiled before God and Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

But listen! I hear the man of authority speaking, who is it? It is Christ the Son of God, what is he saying? Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

I hear the Son of God again in his farewell charge. Brethren we have the great commission. Christ, our Lord and Master, said go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. People of God, we have the great commission and it is our business to carry the message of Christ and his love to a sin cursed world. May we do it regardless of what the cost may be? And then leave the result with

God, may we be much in prayer these days of gloom?

Yours for higher things for God,
A. J. Linton.

BENTONIA.

On the third Sunday, August 15, the Benton Church began a series of services under the leadership and guidance of our worthy pastor, Rev. Fowler, of Clinton. He conducted both services on Sunday, and the morning service on Monday. He was then joined by Rev. J. M. Metts of Durant, who continued the work on throughout the remainder of the week. Mr. Metts preached some powerful soul stirring sermons, and closed the meeting with the ordinance of baptism on Friday evening, August 20.

Mr. Metts was pastor here for several years before going to Durant, and through his intimate association with the young people here, together with the personal work done by the pastor and others, quite a number of fine boys and girls, young men and young women, were convicted of their sins, and accepted Christ as their personal Savior.

There were seventeen candidates for baptism, and eight united with the church by letter. Those who came by experience were William Sheppard, Marion Hancock, William Jr., and Joseph Martin, Elbert and Algie Gipson, Clarence Jackson, Mr. and Mrs. Meyers, Mrs. D. B. Allen, Miss Jessie Thomas, Mattie Dozier, Euel Gipson, Marion Thigpen, Doris Allen, Marie Martin and Clara Belle Jackson. Those who came by letter were Mr. and Mrs. C. L. Gooch, Mr. and Mrs. Edwin Porch, Mrs. Causey Fears, Sam Lee Stovall, Mrs. Oswald Ross and Mrs. Eckles.

The singing was very ably conducted by Mr. Malcolm Todd of Durant, with Miss Jessie Mae Rush, of Hulbert, Ark., at the piano. Notwithstanding the fact that Mr. Todd had recently begun this work, he organized and led the choir like a veteran.

The church hopes to go forward steadily now, for seldom has there been such an outpouring of the spirit as there was during this recent meeting.

BETHEL.

This fine old church is located in Pearl River County. The much beloved pastor is Rev. J. P. Culpepper. The Consolidated School south of the church and the School north of the church brought the pupils and teachers to the services in trucks.

There were 27 accessions, and an effort to get the pastor a new automobile this fall.

Pastor Culpepper teaches history in the college at Poplarville, and preaches to 6 or 7 churches. He is a busy man. It's good to be with him and his excellent wife.

Rev. M. K. Thornton is pastor at Poplarville, and he and his good wife are getting things in shape for a great meeting. I was in this section some years ago with Rev.

T. D. Bush and father O. D. Bowen, all of blessed memory.

J. H. Lane.

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East Mississippi Department

By R. L. Breland

NESHOBA COUNTY

The Neshoba County Baptist Association met with Hope Church, eight miles west of Philadelphia, Sept. 24, 25 and 26. Practically all of the churches were represented. Two newly organized churches came into the body, viz: Coldwater and Longino. Elder H. W. Shirley was re-elected Moderator and Elder C. N. Callahan was re-elected Clerk and Treasurer.

Among the visitors present and taking part in the proceedings were Dr. P. I. Lipsey, Dr. J. R. Carter, Elder L. E. Lightsey, Elder S. E. McAdory, Elder G. O. Parker and Elder A. B. Culpepper. The discourses of each of these brethren were highly complimented by those who heard them.

The churches made good reports and all of them appeared to be on the move upward. Two new churches have been organized and gifts have increased. Baptisms also had an increase.

A good strong resolution was adopted by a large majority vote endorsing the position taken by the Philadelphia and other churches requesting our churches not to suspend or give way their services for other meetings; also disapproving opening of the county fair on Sunday, though it be by religious service, and otherwise going into the work of evangelism. No secular organization has Scriptural authority to enter the field of evangelism, and to do so is a thrust at all church and Bible authority, and if persisted in will destroy the church life.

The body will meet with County Line Church, three miles east of Union, one of the older churches of the county, in 1927. The church and community entertained the meeting royally.

NOTES AND COMMENTS

Keep in mind that the Kyzar-Canoneri evangelistic meeting begins at Oakland, under the auspices of the Baptist Church, Sunday, Oct. 10th, at 11:00 a. m., for ten days. This meeting is of county-wide interest, as the A. H. School is located here and boys and girls from all over the county are in attendance. Come—and pray for the meeting.

The Starnes-Turner meeting began at Philadelphia the fourth Sunday. Miss McKnight is the very proficient pianist. I was present for the first services and the prospects were fine for a great revival.

Deacon J. D. Herrington of the Dixon Church, Neshoba, died after a long illness, Sept. 23. He was a useful man. Leaves a wife and several grown children.

We extend sympathy to Rev. Alton J. Gardner of Louisville, Miss., in the death of his young wife, who died some days ago.

Rev. C. N. Callahan has resigned at Mt Sinai, Neshoba. No successor has been chosen.

Bro. J. A. Thomas and wife and Elder C. C. White were at the Neshoba County Association. They are more than 80 years old, but are still interested in the Lord's work.

The little band at Coldwater, Neshoba County, is greatly enthused. They are laying plans to build a modern house of worship, and make it a model of what a country church can do. Four brethren were chosen deacons and will be ordained next fourth Sunday. This is a very strategic place and should have our prayers and assistance otherwise.

The Baptist who is always at odds with his brethren and others has sure evidence that he is out of fix mentally, morally, physically or spiritually—one or all. It is sad indeed.

Rev. J. B. Gordon has just closed a very successful meeting at Oak Grove Church (Lauderdale County). G. O. Parker of Union did the preaching, and Tom Doty of Winona

led the singing. There were 11 accessions, 5 for baptism and 6 by letter. The membership was greatly revived, and attendance good at all services.

The church, under the leadership of Rev. Gordon, is planning to build a new house of worship at a cost of \$15,000.00 or \$20,000.00 in the near future. Rev. Gordon is greatly beloved by the membership. He has been called to Salem Church and will likely give them a regular appointment.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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A WONDERFUL TRIP THROUGH THE WEST

(Continued from last week.)

Nearly the entire Yellowstone region is remarkable for its hot water phenomena. The more prominent geysers are confined to three basins lying near each other in the middle west side of the park, but other hot water manifestations occur at more widely separated points. Marvelously colored hot springs, mud volcanoes, and other strange phenomena are frequent. At Mammoth, at Norris, and at Thumb the hot water has brought to the surface quantities of white mineral deposits which build terraces of beautifully incrustated basins high up into the air, often engulfing trees of considerable size. Over the edges of these carved basins pours the hot water. Microscopic plants called algae grow on the edges and sides of these basins, painting them hues of red and pink and bluish gray, which glow brilliantly. At many other points lesser hot springs occur, introducing strange, almost uncanny elements into wooded and otherwise quite normal landscapes. A tour of these hot water formations and spouting geysers is an experience never to be forgotten. Some of the geysers play at quite regular intervals. For many years the celebrated Old Faithful has played with average regularity every 65 minutes. Some of the largest geysers play at irregular intervals of days, weeks or months. Some very small ones play every few minutes. Many bubbling hot springs, which throw water two or three feet into the air once or twice a minute, are really small, imperfectly formed geysers. The hot-spring terraces are also a rather awe-inspiring spectacle when seen for the first time. The visitor may climb upon them and pick his way around among the steaming pools. In certain lights the surface of these pools appears vividly colored. The deeper hot pools are often intensely green. The incrustations are often beautifully crystallized. Clumps of grass, and even flowers, which have been submerged in the charged waters, become exquisitely plated as if with frosted silver. But the geysers and hot-water formations are by no means the only wonders in the Yellowstone. Indeed the entire park is a wonderland. The Grand Canyon of the Yellowstone affords a spectacle worthy of a national park were there no geysers.

The fossil forests of the Yellowstone National Park cover an extensive area in the northern portion of the park being especially abundant along the west side of Lamar River for about 20 miles above its junction with the Yellowstone. Here the land rises rather abruptly to a height of approximately 2000 feet above the valley floor. It is known locally as Specimen Ridge, and forms an approach to Amethyst Mountain.

Even the big grizzlies, which are generally believed to be ferocious, are proved by our national parks' experience to be inoffensive if not molested. When attacked they be-

come dangerous, indeed. It is contrary to the park regulations to molest or tease the bears.

In seeing the springs and terraces the direction here given is usually followed, although the trip may be reversed if desired. The path starts at Liberty Cap, an extinct hot-spring cone, now standing 40 feet above the surrounding formation. It is similar in all respects to the travertine deposits which make up the terraces and is the result of processes of erosion. At Mammoth Hot Springs the deposits from the hot water consist almost exclusively of carbonate of lime and are essentially different from those of the geyser basins, the latter being made up mainly of siliceous matter. Under favorable conditions this carbonate of lime at Mammoth Hot Springs may deposit rapidly, as is shown by thin film of travertine found coating all objects exposed in waters issuing directly from the springs.

Our guide stated to us that there were thousands of people who drive through there in their private cars and a tax of \$7.50 is put on each car, so you can see that the Government derives some revenue from this source.

The young women who wait on the tables in these hotels and the young men who drive the trucks are all college girls and boys, who are there through the summer, earning money to pay their way through college the next year, which I think is very commendable in them. I was glad to see boys and girls who are not afraid to work.

One of the mountain peak moments spent in this park was when we stood on the Continental Divide and watched the water as it flowed toward the Atlantic; then turning around, witnessing the same scene as the water flowed toward the Pacific. Time and space will not permit me to tell a one-hundredth part as much as I would like to about the wonderful things in this park.

Reader, if you have never visited this wonderful park and the opportunity ever comes to you to do so, don't fail to take advantage of it, for you will never regret it.

Our last day spent in the park was August 31st, and that afternoon, while driving to Yellowstone entrance, I saw more snow on the mountain peaks than I have seen in all of my life. It was still snowing at the time and a very cold wind blowing, and even though we had on heavy overcoats and were wrapped in woolen blankets, we got cold.

We returned through Salt Lake City, crossing over the edge of Salt Lake and the railroad over which we were traveling, was built on salt beds for 122 miles. Some salt! Between Salt Lake City and San Francisco we passed through 33 tunnels, the longest one being over 7,000 feet.

We reached San Francisco, which, with its population of 900,000, is some city. All of the business section of the town is practically new, having been rebuilt after the last great earthquake, which proved to be a blessing in disguise, for almost the entire city has been changed into

more up-to-date buildings, homes, etc.

One of the most enjoyable moments of our trip was when we reached the Golden Gate Park and got a wonderful view of the Pacific ocean. The Golden Gate is seven-eighths of a mile wide and through this must come and go all of the steamers and boats that ply the Pacific. Golden Gate Park is four miles long and contains over 1,500 acres of ground. We viewed the Seal Gardens and saw some of the seal that weigh from seven to eight hundred pounds.

In this park is the slab that marks the end of the Lincoln highway, the other slab which marks the beginning of the highway, is in New York City.

Taking it as a whole, San Francisco is a most beautiful city.

Palo-Alto, the seat of the "Leland Stanford University," was the next place of interest. This university came into existence because of a wayward boy, Leland Stanford, Jr., who died at the age of sixteen, and his father erected this great university in his memory. It has \$40,000,000 endowment. It has 8,400 acres in its campus and some of the most beautiful buildings that I have ever seen in connection with any university or college. Last year they had over 3,000 students. Their stadium seats 75,000.

It was a great pleasure to me to go over this campus and view the great university, even though I did go in the front door and out the back, I can say that I have been to Leland Stanford University.

The last great city that I shall mention on our trip is Los Angeles, Calif. There are 1,100,000 people within the city limits of Los Angeles.

I will say in passing, that we rode from San Francisco to Los Angeles, a distance of 471 miles, on a daylight Sunset Limited, one of the best trains that the Southern Pacific Railroad owns.

It was our privilege and pleasure to note as we sat on the observation car the wonderful different kinds of fruit orchards along the way. There were large olive, lemon, English walnut, pecan, peach, apple, prune orchards. The largest prune field in the world and the largest olive orchard in the United States are on this Southern Pacific Railroad. Do not think from the above that all of the land is in cultivation, for we passed over thousands of acres where we could not see anything but mountains and rocks. Judging from that nothing could grow there but rocks.

Through the courtesy of an old Grenada County boy (Mr. Talbert Aldridge), who now lives in Los Angeles, it was our pleasure to see the city. While carrying us over the city, he took us over San Pedro, where there were parked in the edge of the ocean 11 of the United States' huge battleships. We went through one of these battleships, the Pennsylvania. As we were getting back to land we were told that these battleships cost approximately \$20,000,000 each, and take it from me,

they are some battleships. Mr. Aldridge also carried us over Hollywood, the center of the world's film productions. Here we saw many of the studios and the private homes of these stars in the movies.

Well, there are so many other things about this city that it would take too long to tell. Still, we enjoyed seeing the beautiful homes, the magnificent hotels, and their wonderful church buildings. It is just 45 miles across this little busy city. We spent Sunday, Sept. 5th, there attending the Sabbath School, and the preaching services in the morning at the "Temple Baptist Church." In the afternoon we went to the "Aimee Temple" and heard Aimee McPherson preach. Her temple only seats a few over 5,000 people, and she puts on some show. The building was crowded to its limit that afternoon. From two to three o'clock in the afternoon a great band gives a concert. From three to four o'clock she directs the singing herself. From four to five o'clock she preaches. She is highly educated and the greatest woman preacher I have ever heard, and I believe I can say of her she has not an equal among her own sex. She is a natural born orator. Her subject that afternoon was "The Second Coming of Christ," and it was one of the greatest messages on that subject that I ever heard. That night we heard a great message at the First Methodist Church, which building is one of the most costly in the city and one of the most beautiful to be seen there.

After leaving the city of Los Angeles we made a bee-line for home, going through New Mexico, Texas and Louisiana.

Well, in all, we had a great trip, from which we got unlimited pleasure and information, which we can never forget, but old Mississippi looks good to me, and here I want to live and die.

Yours in Him,

W. E. FARR.

Grenada, Miss., Sept. 17, 1926.

FORT BAYOU MEETING

It was the writers privilege to assist Bro. R. L. Vaughn, and his splendid congregation at Fort Bayou church Jackson County, in the Meeting this year starting July 22, and embracing the Fourth Sunday. We had no conversions but a real revival among the membership. This is a small congregation, numerically but it makes up in quality. They are a fine band of good people and it was a delight to labor with them and their splendid Pastor. They envied the preacher to come back and try it over. Heavens blessing on them.

J. G. GILMORE, Pastor,
Bay St. Louis, Miss.

Pussyfoot Johnson claims whiskey killed more men than bullets, but who wants to be full of bullets?

The origin of slow motion pictures has been discovered. Two Scotchmen in a cafe reaching for the dinner check.

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MISSISSIPPI COLLEGE

Hello, welcome, glad you are here. To whom are you speaking? To Mississippi College with her "one hundredth session," to about three hundred and twenty-five old students and approximately one hundred and fifty or sixty new men, who have come from the four corners of the state and other states with added enthusiasm and greater determination, which makes this bid fair to be the greatest year of our history, and "We are a century old."

The formal opening, on the 15th., was said to be one of the finest, in every respect, that was ever witnessed here. The address was delivered by Dr. W. E. Farr, of Grenada, an alumnus of the college. Dr. Farr spoke to the subject, "Through Trails to Triumphs." He said Mississippi College was a fair example of passing through trails to triumphs. He urged the mighty audience, that taxed the capacity of the stately old Chapel, to take Christ as a guide, friend and partner else they would never come through the trials triumphantly.

The B. S. U., which directs all the religious activities on the campus, is hard at work and is meeting with commendable results. President W. L. Compere is putting his soul into the work. Other members of the Council are Theo. Pryor, representing Life Service Band; James Blaine, the B. Y. P. U's.; Jewell Kyzar, Ministerial Association; W. R. Hackett Jr., Y. M. C. A., and Lee McGowen, Organized Sunday School Classes. All these activities are well on foot and the outlook for a good and serviceable year is fine. Pray for our spiritual welfare.

Chrestman Hall is soon to be completed. This is to be the finest and most up-to-date dormitory on the campus, and record speed has been made in its construction. It will be fire proof, being made of brick and reinforced concrete. It consist of a sub-basement, basement and three stories, and will have ninety rooms, well equipped which will make it comfortable to live in.

The congregation at the Baptist Church were delighted, last Sunday morning, to hear Bro. Harris a missionary to China, home on a visit. It was inspiring and soul stirring to hear Bro. Harris relate some of his experiences in leading the natives to our Christ. At the evening service, Dr. Lovelace, the local pastor, delivered a message on "Temptation." Upward of fifty of the college students united with the local Church.

We are soon to have a hospital on the campus which will be modern in every detail. Here-to-fore the sick have been cared for in the rooms as best as was possible under the circumstances, and the more serious cases in the Baptist Hospital, Jackson. Now the sick will receive first class aid on the campus, which is indeed an asset.

Enthusiasm is ranging high over the coming foot ball season. Fifty of the brave Indians are fighting hard to make the team, and back of them are over four hundred loyal

Choctaws ready to rally to them. Coach Bohler announces the best prospects for many years. A splendid schedule has been arranged, where in we will have the good fellowship of competing with our neighbor colleges. "On brave Choctaws, we are for you to a man."

Jewell Kyzar, Reporter.

OUR EDUCATIONAL NEEDS
IN MISSISSIPPI

(G. T. Howerton, Starkville, Miss.)

We Should democratize our colleges and our high schools.

Such are our standards of life and living in this great new country of ours that as we increase in wealth and in traditional education we decrease in the valuation and estimation we place upon certain very vital and important things which this nation lives by.

Permit me to mention at least four of these things, and discuss ONE of them in this brief talk. The four things I have in mind are—Religion, Industry, Agriculture and Democracy. It is a sad fact, but a fact which you can verify from your own personal experience and observation if you are fifty years old that as wealth and traditional education increase our faith in real true democracy wanes to a very marked degree. This fact has given the 'backwoodsman' and the 'back alley man' a very deep hold on our democratic population. With our tendency toward the forsaking of real democracy as we increase in wealth and in traditional education these very leaders, springing from the back-woods and the back alley, have been our democratic saviours. I mean the savers of our democratic advocates. In fact I see no hope for real true democracy to persist and continue to flourish in this country unless the colleges and high schools honor and revere and teach and practice democracy. But there is small hope of their doing this so long as their 'standards' are set by centralized and highly privileged wealth. Organized and centralized wealth has never been a very enthusiastic patron of real democracy. But organized wealth is a very large patron of our standard colleges. In fact 'our modern 'standardization' had its origin in the high places of centralized wealth, and we are about to come to the notion that we can not have a college without a great endowment, and a great equipment—And because of this notion—this 'false standard'—our traditional educational is becoming more and more a 'special privilege.' In this situation it is the clear duty of our state schools to honor and teach and practice real democracy—to stand out boldly for 'equal rights for all and special privileges to none.' Every college head in this State should proclaim from the house-tops and the hill-tops that what his school has to offer can be had by the poorest and the most needy. Then he should lie awake nights making plans by which his school can carry out his proclamation. So long as only a few can set a 'standard' college education, and so long as a

'standard college' is a thing created by centralized wealth our colleges will not be able to make the world safe for democracy. We employ men to go out and show our colleges how to 'standardize,' to organize all our high schools with an eye single to 'standardization.' Would it not be a wise thing to employ about twice as many men to go out and show these schools how to 'democratize?' Not only 'show them' how to do it, but 'compel' them to do it—just as now they compel all schools to 'standardize.' Our safety as a Republic certainly depends far more on the preservation of our democratic ideals than it does on the 'standardization' of our high schools and our colleges. Again I want to repeat that we need to put first things first in our education.

WEEKLY HEALTH SUGGESTIONS

by
Felix J. Underwood, M. D. State Health Officer
MISSISSIPPI STATE BOARD OF HEALTH
TOBACCO.

The nicotine in tobacco is a deadly poison.

The use of tobacco in youth retards growth, reduces lung capacity, produces hardness of the blood vessels and shortness of life expectancy. "Smoker's Throat" and "Smoker's Catarrh" are often encountered by physicians. It irritates the lungs and predisposes to tuberculosis. Pneumonia is more often fatal to smokers than others.

The question is often asked "Which is the most injurious, pipe smoking, cigar smoking, or cigarette smoking?" There is probably little difference if an equal amount is smoked in the same manner. Cigarettes produce more ill effects, Cigarette smokers always inhale the smoke. Boys usually begin with cigarettes because they are mild.

When a youth's brain and system are thoroughly saturated with nicotine, his brain force, his constitution and his moral standard may be lowered. The causative factor in producing addicts is the tobacco user himself. We are creatures of habit which means imitators. The young mind conceives the idea that the use of tobacco lends an air of authority, maturity, independence, etc. Remove the example that is constantly before them and the custom will soon stop.

The example set before the boys and girls and the tobacco advertisements everywhere showing splendid physical types of young manhood with rosy cheeks and brilliant eyes that tell the story of an abundance of health. We know that the opposite picture would be true where the young man used tobacco constantly for he would have pale, haggard cheeks, dull eyes and a very unsteady nervous system and poor appetite which is just the opposite of the picture shown in the advertisements done by high priced artists.

The young man should not be

blamed for smoking if these attractive advertisements are taken seriously, for I, myself, am almost convinced when I observe and study some of them, that in order to look like that it will be necessary to use certain brands of tobacco that satisfy, etc.

Of course, I don't mean that such a conclusion was intended by the tobacco companies, but I fear many readers have drawn conclusions similar to my own.

THE RELIEF AND ANNUITY
BOARD OF THE SOUTHERN
BAPTIST CONVENTION

Comparative Statement Showing Receipts from States for Periods from May 1 to August 31.

	1925.	1926.
Ala.	732.23	1,063.27
Ark.	550.00	300.00
D. C.	415.28	456.20
Fla.	1,001.25	1,138.98
Ga.	2,222.50	1,828.08
Ill.		86.09
Ky.	3,500.00	3,645.06
La.	811.53	825.59
Md.	603.60	770.00
Miss.	2,100.42	1,838.99
Mo.	828.10	407.81
N. M.	106.51	39.84
N. C.	2,778.21	2,676.27
Okla.	892.01	1,069.69
S. C.		2,374.87
Tenn.	2,481.55	2,616.72
Texas	1,162.67	1,556.88
W. Va.	5,338.76	3,265.27

Totals 25,524.61 25,959.61

The above is a statement of the receipts of The Relief and Annuity Board from May 1 to August 31, a period of four months. The situation is very disappointing. Our total receipts are only \$25,959.61—45 per cent of which belongs to the Annuity Fund, which leaves only \$14,346.01 for the Relief Fund, and we have paid to the relief beneficiaries, in the same period, more than \$45,000.00. Thus it will appear that the Board has paid out for the past four months more than three times what it has received, which is another way of saying that we are using our credit. We cannot go too far in this direction. Our appeal is to the states to come to the rescue of the Board and to the relief of its beneficiaries in the fall collections.

KILN EVANGELISTIC
CAMPAIGN

Beginning the Second Sunday in Oct., Rev. A. D. Muse, with Joe Bryant, singer, will pitch their Gospel tent at Kiln, Miss., where they will assist Pastor J. G. Gilmore and his fine congregation in a great Soul winning campaign. They earnestly request the prayers of the Brotherhood. This is a large saw mill town in Hancock County, 12 miles out from Bay St. Louis, where Brother Gilmore divides his time between the two places. The work at Kiln has done wonderfully well this year, and the entire membership are anticipating a great Meeting.

Yours in Christ's Service,
J. G. GILMORE, Pastor.

SOME MEETINGS.

Our meeting at Center Hill Baptist Church began the third Sunday in June. One of the greatest revivals the old church has ever had. It continued until Friday. We received eight for baptism. Rev. D. W. Moulder did the preaching.

For Clear Creek Church the second Sunday in July, the Lord gave us a great revival that resulted in six additions to the church, also the ceiling and overhauling of the church, of which the work is now complete, and money on hand to purchase wire to fence the cemetery. These brethren know how to do things, and the Lord is blessing us. I did my own preaching with this church.

The third Sunday in July our re-

vival began at Clear Springs Church. Dr. Riley from Clinton did the preaching. The Lord gave us one for baptism.

The fourth Sunday in July our revival began at Mineral Springs, and Beaver Dam. These two churches combined and had their revivals together. Bro. Johnson, the State Evangelist, did the preaching and Bro. Black led the singing. The Lord gave us sixteen additions to these churches, fourteen for baptism and two by letter.

On the fourth Sunday in August we began our revival meeting at Sharon Church. I did the preaching, and the Lord gave us a great revival, with no additions to the church.

These churches are all in Smith County.

Our meeting at Poplar Springs Church in Newton County began the third Sunday in August. The Lord gave us a great revival with thirteen additions to the church. This church believes in doing great things for the Lord. I have served them two years as pastor, and the church gave me unanimous call for another year. The church and pastor can rejoice together in the great things the Lord has done for us.

Also the fifth Sunday in August

I helped Brother J. S. Laird at Pine Ridge Church in Newton County. The Lord gave us eighteen additions to the church. This is the second revival I have conducted for this church. These brethren and the pastor are doing some lasting work for the Lord.

The second Sunday in August I was with Brother A. B. Culpepper at Ocoila Church in Neshoba County. The Lord gave us four additions.

C. S. THORNTON.

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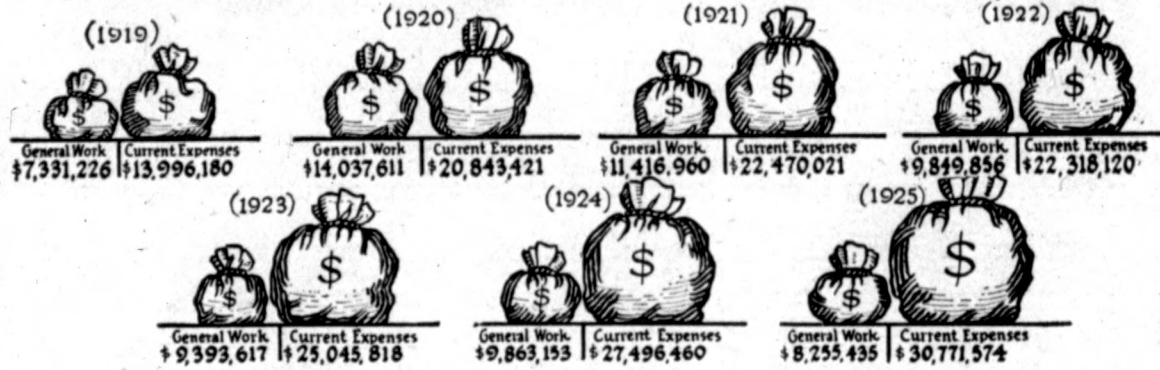
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For information or advice write

SOUTHERN BAPTIST SANATORIUM

El Paso, Texas

WE MUST RECTIFY THIS RECORD



SOUTHERN BAPTISTS must greatly enlarge the proportion of their total gifts going to missions and benevolences in recent years if they measure up to their reasonable responsibility in world evangelization, this pictorial record of the distribution of their total gifts unmistakably shows.

During 1919, for instance, our churches, all told, averaged giving 52½ cents for missions and benevolences for every dollar they put into local church objects, whereas by 1925, the average given to missions and benevolences had dropped to less than 27 cents for every dollar put into local work. And this decrease was made in face of the fact that our general missionary, educational and benevolent program was nearly twice as large in 1925 as it was in 1919!

It is recognized that our congregations and local work have grown to where a vast increase in local expenses is necessary, but the point is made that Baptists should advance their mission gifts as they increase their local contributions. It is evident to everyone that our general work can not be adequately promoted with such a small percentage of our total gifts as it has received in recent years.

DO AS MUCH FOR OTHERS AS FOR OURSELVES

With the prosperity that exists in the South today Baptists are well able to match every dollar expended locally with another dollar for home, foreign and state missions, ministerial relief, and Baptist schools, orphanages and hospitals as represented by the Cooperative Program.

In the name of all these enterprises, therefore, and in the name of our Lord who commanded us to go into all the world and give the gospel to every creature, we appeal to the responsible leadership of all our churches, large and small, to carefully and prayerfully consider the obligation of their churches to these great Kingdom enterprises, and then challenge those churches to do a larger part financially by our cooperative work, both in rounding out the record for 1926 and in planning for 1927.

Many churches already cooperating ought to do more for missions and benevolences, and all churches doing nothing in this direction should begin immediately to do something.

COOPERATIVE PROGRAM COMMISSION

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., October 14, 1926

NEW SERIES
VOLUME XXVIII, No. 40

THE NEXT STEPS

- I. If your Sunday School did not make a liberal offering October 10th, it should do so before the close of this month.
- II. Members and churches which have made no offering this year for denominational work should do so immediately and send the amount to R. B. Gunter, Corresponding Secretary, Jackson, Mississippi, before the 31st of October. Books close on that day.
- III. If the offerings made thus far by individual members and by local churches have not been commensurate with blessings received, by all means move up before the month closes. If your offerings are not in proportion to your blessings, then your blessings will decrease to the level of your offerings. "He that soweth sparingly shall also reap sparingly."
- IV. Churches should pay up in full their SUBSCRIPTIONS to the BUDGET by the last Sunday in October. If this is done, we shall again go to our State Convention without debt on our State Board.
- V. See that church treasurers mail the contributions immediately after the last Sunday in October in order that the office may receive them in time to give credit on the books by the 31st of October. Telegrams cannot be counted.

R. B. GUNTER, Corresponding Secretary

There are said to be 20,000 families in Italy having more than ten children each.

Nearly half of the churches in Louisiana have the state paper in their budgets and send to every family.

Does your subscription expire this month? Only two more issues after Oct. 14. Please send us your renewal early so that you will not miss an issue.

Pastor D. I. Young says the Baptists of Eden used their new church building Sunday, October 3, for the first time. They are very happy and take hold of the work with new vigor.

Turn to page nine and see the announcement of the Sunday School Board with reference to MacLaren's Commentary on the whole Bible for \$17.50. It is an opportunity that no Bible student should miss.

Pastor R. W. Bryant resigns at Pinola, effective Jan. 1st. He says the work has been exceedingly pleasant there, and the people uniformly kind. He goes to Zion Hill Church, (Sun Rise,) five miles east of Hattiesburg, giving them two Sundays and one Sunday. He has a Sunday open for work near Hattiesburg. Information about Pinola may be had from J. W. Bush of that place.

One of the largest churches in the Southern Baptist Convention has 3,764 members, and used nearly \$65,000 for its local expenses. There were only 129 additions last year. Some people may

never see it, but it is poor economy of money and poor return in souls to have a church with anything like that many members. If it were divided into six churches there would be many more people kept busy in service and many more others saved.

The Watchman Examiner says:

Rev. Ernest Grigg, one of our missionaries to Burma, has been doing special missionary work at Pahgphai, a village in Hsipaw State. Sixty-four candidates were baptized. The first one to be baptized was Po Yeh, who is 105 years old. He walked down a winding, steep, slippery path to a baptismal pool which is 1,000 feet below the site of the chapel, and then walked back unassisted to the chapel. His younger brother, aged 103, is awaiting baptism at a village fifteen miles distant.

One of our Baptist papers speaking of the Florida disaster says: "We have this to comfort us, that this calamity was not caused by the faithlessness and dereliction of man but wholly by the forces of nature over which we have no control." We cannot see it that way. The Bible plainly tells that all things are of God. We may have no control but God has. The Bible is luminous with accounts of the visitation of God's wrath on men for their sins. In Isaiah God says, "I make peace and create evil. I the Lord do all these things." People had better listen to the voice of God.

Leflore County Association is only one year old. Mr. J. W. Quinn has served efficiently as

moderator. He is a layman who takes time off from large business interests to serve the Lord's cause. The number of churches is small, only eight now, as one was added this year, but the quality is good. Greenwood and Itta Bena are great churches. The others, though smaller, are aggressive. The Second Church, Greenwood, has made gratifying progress. The Associational meeting this year was at Morgan City where Brother Madison Flowers is pastor, and his wife is evidently helping. The ladies had their meeting on Oct. 4th. The regular association was on the fifth. Brother L. D. Posey was elected moderator, and he knows how, for he has served in this capacity in other places. Brother Flowers was elected Clerk and Treasurer. There were two churches not reporting at the opening. We had a foretaste of the meeting on the way out from Greenwood in company with Pastor Caswell, brethren J. W. Quinn, Judge Evans and Rev. J. R. Hughes. Brother Caswell read the Mission report, which was a fine presentation of all our mission work. He insisted on giving the editor the time for discussion, which we did as best we could. Then, the sermon by brother Posey was full of truth and strengthened by five personal convictions. His subject was "Baptists and World Issues as Illustrated by the Jews." Anybody could tell he was a Baptist and he set a high standard for the churches and the individual Christian. We were sorry to miss so large and so good a part of the association as was scheduled for the afternoon, but a long drive, a train and another association awaited us.

A PLEA FOR SPIRITUALITY

By Geo. W. McDaniel

In California last August I saw dry and barren land just across the road from fruitful ranches. The one was like a desert, the other was like an Eden.

The difference was not in the natural fertility of the soil; that was the same. It was in irrigation. Wherever the water from river or wells flowed, were fields of tall alfalfa, gardens of delicious vegetables and groves of luscious fruit.

It is just so in the religious world. There are pastors, churches and members whose lives are as arid as a desert. The days are monotonous, existence is a drudge. No birds make music all the day, no foliage grows, no flowers bloom, no fruit ripens. They are devoid of spirituality. They are unirrigated by the Spirit of God. They have "a name to live," no more. They count in the numerical statistics as the desert counts as a part of the area of the earth, but that is all.

With others, religion is their vital breath, service is a daily delight, and in their lives flourish the fruits of the Spirit—"goodness and righteousness and truth."

The most important thing after salvation is spirituality. Salvation is a free gift: spirituality is a cultivation. One is the soil which God created; the other is the improvement which man makes on that soil under the divine blessing. We can do nothing to procure salvation, we accept it: we grow into spirituality by personally using the means of grace.

Those means are prayer, reading the scriptures, and worship and service. Prayer is as essential to health of the soul as air is to the health of the body. The scriptures are as necessary to spiritual vigor as is food to physical strength. Worship is as vital to religious development as are wholesome social relations to human happiness. Service is as indispensable to spiritual growth as is bodily exercise to the athlete.

My appeal is that the Baptists of the South busy themselves with these divinely appointed means. Take firmer hold upon the horns of the altar of intercession; study afresh the scriptures, forsake not the assembling of yourselves together and consecrate yourselves anew to the service of the Master.

This will give vitality and vigor to church life and to the States and Southern Convention programs. Without spirituality our efforts are, at best, perfunctory. A deepening of our spiritual lives will give zest and power for any task.

WORLD ALLIANCE EXECUTIVE COMMITTEE HOLDS IMPORTANT SESSION

By Our London Correspondent

A meeting of the Executive Committee of the Baptist World Alliance was held in its offices at the Baptist Church House, London, on Wednesday, September 8, under the chairmanship of Dr. E. Y. Mullins, president.

Representatives of America, Australia, China, India, and South Africa, as well as of Great Britain and the continent of Europe were present, and many important questions were dealt with.

The committee received with deep satisfaction the announcement that, following its approach to the British Government, permission had been given for the return of German Baptist missionaries to their fields of labor in that part of the Cameroons now administered by Britain.

It was decided that the existing organizations of women and young people which, though seeking to carry on work of a world-wide character have at present no formal connection with the Alliance, should be organically united with it, and instructions were given for the drafting of the necessary amendments to the constitution with a view to securing their effective incorporation at the Toronto Congress of 1928.

Dr. Mullins outlined his proposals for the preparation of a Baptist film. His suggestions were received with enthusiasm, and two sub-committees were appointed to report at the adjourned Executive meeting on the 24th October—one on the editing of the film, and the other on the raising of the necessary funds.

Observe Bunyan Anniversary

Prolonged consideration was given to arrangements for the World Congress to be held in Toronto during the last week of June, 1928. The programme was surveyed as a whole, and it was decided to include a celebration of the tercentenary of John Bunyan and to arrange an "exhibit" on methods of church work. The American and British groups are to be asked to assist where necessary the attendance of delegates from European continental countries. Other questions concerning the Congress were postponed to the adjourned meeting.

The world-tour which Dr. Mullins is undertaking was discussed, and the President was urged to give systematic consideration to the invitations from New Zealand, Australia and South Africa to visit these fields in the course of next year.

The serious destruction of church property in the Bahamas due to the recent hurricane was reported, and the Committee resolved to communicate with the American Baptist Conventions inviting them to render any possible assistance in the work of restoration.

A resolution on religious freedom was adopted for transmission to the new Government of Rumania.

A message was forwarded to Dr. Shakespeare expressing appreciation of his services to the Alliance and sympathy with him in his illness.

Among those present were both the Secretaries of the Alliance—Dr. Rushbrooke (Eastern) and Dr. Clifton Gray (Western); Doctors Gill and Lewis (U. S. A.), Dr. Bystrom (Sweden), Dr. Whittinghill (Italy), Rev. B. Gawthrop (Australia). The British members attended in full strength including Dr. Bloomfield, Dr. Carlile, the Rev. Gilbert Laws, Dr. Whitley (Recording Secretary), and the Rev. C. E. Wilson, who represents India on the Committee.

Among the holders of proxies for overseas members were Miss Bowser, the Rev. M. E. Aubry, Dr. Ewing, Rev. W. Y. Fullerton, Mr. N. Wallis Goddard, Dr. Fletcher Moorshead, and Mr. H. L. Taylor. Mrs. F. C. Spurr and Mrs. Rose attended as a deputation on behalf of the Woman's Committee and the Rev. E. E. Hayward for the Young People's Union.

SPANISH GOVERNMENT LIFTS BAN FOR BAPTIST CONFERENCE AT BARCELONA

By Everett Gill, European Representative

For several months the various European Baptist groups have been looking forward with keenest interest to the regional conferences arranged by the Baptist World Alliance in connection with the official visits of Dr. Mullins as President.

The Barcelona conference is for the Latin Lands, and is the first of the series. At various points in the preparations it seemed that we might suspend the conference altogether. The actual government here in Spain, under a dictatorship, is hostile to all forms of Christianity except Roman Catholicism. In fact, recently officials of the government have said to our Baptist leaders that it had been decided to suppress all forms of religious propaganda. Hence, we have had preaching halls closed, the populace have stoned Spanish missionaries, others have been fined and imprisoned for singing hymns in their own homes, the censorship has been severe in suppressing articles and news that had no political bearing whatever, and the whole atmosphere is full of uncertainty and apprehension. By means of diplomatic representa-

tion permission was finally given for this conference and thus far it has proceeded without incident.

Attendance Small But Representative

The attendance from without the country is less than had been hoped for. The Italian dictatorship is not permitting Italian citizens to leave the country for the holidays, so we have only one delegate from the land of the pope. Lack of funds for travel cut down the delegation from Portugal to one. France, with American aid, has four delegates. Naturally, the vast majority of those present are from Spain, and in particular from Catalonia of which Barcelona is the capital.

The visiting party consists of Drs. Mullins, Rushbrooke, W. O. Lewis and the writer. Mr. Aubrey, Secretary of the British Baptist Union, could not attend as he had hoped. Major Town, a prominent British Baptist layman, is here unofficially because of his great interest in the cause.

The place of meeting is the new preaching hall secured recently through the cooperation of the local church and the Foreign Mission Board. It will hold several hundreds, is well-located, tastefully decorated and arrayed for public meetings and is now the best evangelical hall in Barcelona. Over it are large rooms for day schools. Over the pulpit in the assembly hall is a group of flags, with Spain's in the center, flanked by those of Italy, France, Portugal, Belgium, England and America.

Spanish Baptists Are Stimulated

It would be difficult for the brethren in the homeland to imagine the good effects of this conference on our Spanish Baptist cause. When the writer took over this work in the spring of 1922, it was being carried on by six official and unofficial Baptist boards and committees. There was but little cooperation and no real unity.

In this brief period we have organized the work into one compact body, with three main departments—evangelism, publications and schools, each with a head. There is a new spirit of hope and determination everywhere. This conference, I believe, has revealed the Spanish Baptists to themselves.

It is a peculiarly providential thing that the official visit of the president of the Baptist World Alliance and his party should synchronize with this stage of development of our Spanish work. They now realize that they are an integral part of a great world family and take new hope. The addresses of the visitors are taken down by the pastors and the publication men, and these inspiring and informing messages will be treasured up for future use.

Our Spanish Baptist brethren have thus made gratifying progress during the past five years, and unless the days of the Spanish Inquisition return (and they would, if Catholics could have their way) we may look forward to even greater progress in the days to come.

From here we go to Budapest, Hungary, where the Eastern and Southeastern Baptists will gather together.

A letter comes from a "heart broken mother" asking prayers for a wayward boy.

The annual report of the First Baptist Church, Texarkana, Texas, Dr. M. T. Andrews pastor, to the Texarkana Association showed that \$13,655.27 had been raised and expended on local causes, and \$15,101.35 had been given to outside causes. 101 new members were added during the year.

We are glad to learn that Mrs. M. L. Berry is sufficiently recovered from the effects of her recent accident to return to her work at Blue Mountain after a short stay in the Hospital. There were no bones broken, but muscles strained and ligaments loosened. Her friends are congratulating her on so speedy a return.

INTERESTED IN YOUTH?—PARENTS AND PASTORS.

(Frank H. Leavell, Executive Secretary, Inter-Board Commission, Southern Baptist Convention)

The first Southwide Baptist Student Conference meets in Birmingham, October 28-31, 1926. Plans and program are now in readiness.

TOO LATE.

On an occasion, since I have been working with Baptist young people, a mother said to me, "I want you to talk with my boy." Her eyes were full. She showed extreme emotion. Upon asking her what she thought I could do she said, "I have told him I would gladly have my body lowered into its grave if he would come back to his work and interest in the church. He is absorbed in worldliness. Can anything win him back?" I could do him no good. If his Mother's dead body would not recall him I could not.

A father once said to me, and he was sobbing so he could speak only one word at a time, "I sent three of my boys off to college and they all came back wrong." A Pastor told me some time ago that it took six months of the hardest fighting he had ever known to save the faith of the brightest girl that ever had come back to his church from any college. In one of our Student Conferences Dr. Truett made a tremendously strong appeal for Christ. A student who formerly had been a candidate for the Baptist ministry but whose faith had been shaken said of the speech: "It was a Masterpiece of Nonsense."

These stories could be multiplied. They illustrate the truth that it is difficult to reclaim the lost, or shaken, faith of young people. The corollary of that truth is that it is easier, and a thousand times wiser, to do something aggressively positive to protect and preserve the faith of youth. Such is one object of this conference.

IN TIME.

The coming All-Southern Baptist Student Conference at Birmingham, affords Southern Baptist, especially the parents and pastors of students, an opportunity to do a positive thing for the spiritual welfare of the students who are away at college. Already many are doing that very thing. It will cost something. Worth while things always do. What difference would the cost of a railroad ticket mean to that Mother who offered her life for the return of the loyalty of her son. But she was too late. The cost of conservation may seem dear. The cost of reclamation is dearer. But it is seldom possible.

This conference is being promoted by Southern Baptists in the interest of their students. Interest is intense in all sections. A special train will come from the east and another from the west. From practically every state there will be special cars. The railroads have granted one and one-half fare for the round trip. Many students are borrowing money to go. Many are stating sadly that they cannot go for want of the money. One fellow said to the writer only yesterday, "I cannot go, but I will chip in to let some other fellow go." Heroic. (He should be sent.)

THE PROGRAM.

The program will be the richest ever offered a gathering of Southern Baptist students. The key note is, "CHRIST, Master of My generation." It is rather dangerous to give names as Pastors, what it will mean to yours to hear these all cannot be given. But consider, Parents and people. On the program are the following: Dr. Henry Alford Porter, Dr. J. F. Love, Dr. L. R. Scarborough, Dr. George W. Truett, Mrs. J. M. Dawson, Miss Kathleen Mallory, Miss Jessie Burdall, Dr. William Russell Owen, Dr. I. J. Van Ness, Dr. S. P. Brooks, Dr. Geo. W. Leavell, (China), Dr. John L. Hill, Dr. C. E. Maddry, Dr. Carter Helm Jones, Dr. E. P. Allred. The music will be directed by Prof. I. E. Reynolds. There will be as many students on the program as there are adult speakers.

OBJECTIVES.

The objectives of the conference will be concentrated upon the fundamentals of the faith; strengthening the faith and confirming the religious convictions of students; analyzing the spiritual conditions of the younger generation; providing for students a program of religious activities that will center in the churches, as well as on the campuses, and develop the potential powers of the students of the south. It will do any student good to have a part in such a constructive program.

THE SUCCESS

The success of this conference will depend upon getting the proper students there. Hordes of them want to go. They need help. The offer of a car, Ford or otherwise, will make it possible for a number to go. Pastors, back at home, of students away at college, can easily ask a class or other organization within the church, or the church itself, to pay the expense of one or more. Parents, for the price of an automobile tire, or two, could send their own. The cost will seem little a few years hence if that one sent should point back to that as the occasion when he, or she, decided to enter christian work, or registered other life purposes, or got a vision of higher living, or got his faith forever fixed in the eternal verities of God's word.

Vexitably, youth in this age of complexities needs such steady influence and experiences. May those who read these lines be led to action, to real service, to co-operation in the name and interest of our youth, or denominations project and in the Master's cause.

ARRANGEMENTS FOR NEXT CONVENTION

Louisville, Kentucky, is getting ready for the seventy-second Session of the Southern Baptist Convention to be held in that city next May.

Local arrangements are in charge of a very efficient committee consisting of Rev. A. K. Wright, D. D., Chairman, Rev. F. F. Gibson, D. D., Rev. J. B. Weatherspoon, Th.D., Rev. Spencer Tunnell, D. D., Rev. E. F. Estes and Professor W. O. Carver.

The sub-committee of three from the Executive Committee of the Convention met these brethren in joint conference at Louisville on September 22. Though involving a great many details, the Memorandum of Agreement was put with dispatch in approximately final form and the conference was altogether harmonious and satisfactory.

The sessions of the Convention will be held in the Armory. The acoustics are likely to be exceptionally good since an \$8,000 voice amplifier is part of the equipment, the aisles will be rendered voiceless under foot, and the main floor with surrounding balcony, will be used exclusively for Convention sessions. The lobby will be occupied by the Secretaries' Registration Office and by the Information Bureau in charge of local committees. All exhibits will be installed in the basement which is easily accessible from the lobby without any disturbance of the Convention.

The Amory has been granted the Convention for its exclusive use the entire week beginning Monday morning, May 2, and extending through the following Sunday night, further margin being allowed exhibitors for the installation and removal of their exhibits.

The convention is to meet Wednesday morning, May 4, at the hour to be designated by the Committee on Order of Business of which Rev. Solon B. Cousins, D. D., Richmond, Va., is chairman. Most likely the Convention will adjourn Sunday night, May 8. If it should hold over on Monday, one of the churches will be available for the session.

It was arranged that the closing commencement exercises of the Southern Baptist Theological Seminary be held in the Amory on Tuesday evening, May 3. No doubt most members of

the Convention will visit "The Beeches" the new home of the Seminary, at some specified hour or at will during Convention week.

The Hotel Men's Association guaranteed 1500 hotel rooms, available to members of the Convention at regular commercial rates without any advance in food or service from 8 A. M., Monday, May 2, to 8 A. M., Monday May 9. These gentlemen in a body attended our meeting at the appointed hour and showed themselves very courteous and generous in their cooperation with us. The Committee on Entertainment will provide many additional rooms at smaller hotels, apartments and boarding-houses so that ample accommodations are assured.

Application will be made for the usual reduction of railroad fares and since the Woman's Missionary Union begins its preliminary meetings on Monday, it will be requested that rates over the railroads be effective earlier than heretofore.

My colleagues on the Sub-Committee have kindly agreed to perform the duties assigned them at previous sessions. The exhibits will be in charge of Rev. M. T. Andrews, D. D., Texarkana, Texas, the Sunday School Board having been asked to select and allot space for all Convention agencies desiring exhibits. Any necessary adjustment of room charges at hotels will be in charge of Mr. J. Calvin Moss, Lynchburg, Va., who being supplied with confidential rate sheet of all hotels showing rate of every room, will be able any time during the Convention to protect messengers and hotels alike from misunderstanding.

It is not improbable that we shall have a record breaking attendance at the Convention next May, and the indications are that Louisville will be abundantly ready for it.

HIGHT C. MOORE.

"COME YE APART AND REST AWHILE"

Whatever concerns the life of our Beloved "Mother Berry" of Blue Mountain concerns in a vital way—everybody.

We all have learned with distress of the accident which befell her some days ago; and know that she is now resting in the Hospital in Memphis. The papers are watched daily by thousands for fresh news from her. And daily prayers are ascending to the Throne of the Divine Healer for her speedy recovery.

We all need to remember that for long years she has served with untiring devotion, expending her life for "Others." Doubtless many and many a time she has sorely needed rest—but you and I never heard her speak of being tired.

The same sympathetic Heart that looked after the physical needs of His disciples in the long ago is still remembering His Own. He has said to our Beloved, "Turn aside and rest awhile."

member her with words of cheer, letters of friendship. As she lies in the Hospital we will re-ship and in other ways that serve to remind her that she is still the power behind the throne; and we are looking forward to the time when, after this enforced rest she will be again mothering her girls in Blue Mountain.

M. M. LACKEY.

Brown University is said to have an Episcopal clergyman for a chaplain. It was once a Baptist school.

Pastor R. Q. Leavell of Picayune assisted Brother T. S. Entekin at Goodyear Church in Picayune. There were 37 added to the church, 22 of them by baptism. This seems the beginning of a revival for which prayer has been earnestly made. Soon after this meeting Pastor Leavell began a meeting in his own church, assisted by Rev. S. G. Posey and Mr. and Mrs. Stanley Armstrong. We have not had report of the results of this meeting.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

"Great plainness of speech" does not mean coarseness of speech.

H. H. Hargrove began his pastorate at Moody, Texas, September 1st.

L. V. Young and G. C. Hodge were elected moderator and clerk of Union Association.

By a vote of 171 to 1 the Mexican Congress refused to modify the law which Catholics have complained of.

Seventy-two were added to Parkview Church, Shreveport, in a meeting in which Pastor B. F. Wallace was assisted by Evangelist E. E. Huntsberry.

Rev. Herbert Haywood becomes pastor of Central Baptist Church in Palacios, Texas. He graduated from Mississippi College and was pastor in Mississippi.

The pleasant Hill Baptist Church, Newton County, sends resolutions commending the retiring pastor, Rev. Clyde Buffkin, which show that he is held in high esteem for his work's sake.

Brother S. W. Sproles of Bernice, La., has returned to Mississippi, and will be pastor at Gallman, and New Zion churches in Covich County. All his friends rejoice to welcome him back into the State.

The ladies of Morgan City were hosts to two associations last week. First came the ladies of the County and then the LeFlore County Association. The dinner was abundant and tastefully served in a large new storeroom.

Brother E. E. Ballard, who is pleasantly remembered as the Circulation Manager of The Baptist Record last year is now taking post graduate work in the Seminary at Louisville. He is planning to have pastoral work in connection with his school work.

It is said that Georgetown College has special classes for freshmen who cannot stand entrance tests in English and Mathematics. Somewhere along the line in college there ought to be a test in spelling and writing a correct sentence, that would save the reputation of the alumni.

Brother J. M. Carmichael writes:

I would like to shake hands with the good woman 80 years old through the Record who subscribed the year I did, 1888, also with Bro. L. E. Hall, who was once my pastor many years ago, and to thank him and others for their articles they write which are so much help to me.
Crandall, Miss.

Pastor A. J. Darling says:

Evangelist Frank A. Godsoe of Oklahoma City

has just concluded a ten days revival with the Hamilton Baptist Church, Alabama in which there were sixty additions, forty-one approved for baptism. The church has invited him to return for another meeting next year.

Pastor S. L. Williams, Dadeville, Ala., in Alabama Baptist:

"Please allow me to commend, through the Alabama Baptist, Rev. R. S. Gavin, of Meridian, Miss., to any of our churches which are in need of assistance in evangelistic campaigns. He recently held a ten day's meeting at Dadeville with very excellent results. Brother Gavin's method is free from every sort or objectionable feature. His preaching is clear, earnest, sane and powerful in its presentation of gospel messages. He is warm hearted, genial, and delightful to work with. Our people were greatly pleased with his work, and are highly appreciative of the very fine service he rendered us. A meeting of days under his leadership will prove of great worth to any church."

The architects are now completing plans for the first building of our proposed Baptist Girls' College in Shreveport. We have a forty-acre campus in the heart of the most beautiful residential section in the city, worth more than \$200,000. We have recently raised \$200,000 in a local campaign with which to pay for this administration building. The Baptist State Convention has pledged itself to a state-wide campaign for next year to raise \$200,000 for dormitories. We hope to be able to open the school in September, 1927, as a Standard Junior College for girls. There is only one girls' college within three hundred miles of Shreveport, and there are only two girls' colleges in the entire state of Louisiana.—Dr. M. E. Dodd in B. and R.

There was a good attendance at Lawrence County Association. Brother B. E. Phillips was Moderator, brother John Terry, Clerk and brother Speights, Treasurer. The annual sermon was preached by brother J. J. Terry from the text, "If I be lifted up, I will draw all men unto myself." It was an earnest, practical, heart to heart message. The singing was led by brethren White and Beard and helped everybody. Pastor J. O. Buckley was a good host, though himself a member of another Association. A good dinner was served by the people of Wanilla, who have recently had a great revival in their midst. Pastor J. B. Quin was a visitor and helped mightily by his speech on church discipline. Reports on Discipline, Prohibition and Education were read by brethren Mize, Atwood and Seights, and discussed by them and brethren Linton, the editor and others. The Cooperative Program was given a good hour and was the center of interest for a great many. The Association met also the second day, but it was not our privilege to be present. This is one of the oldest counties in the state and has a noble record for sending out preachers.

Mississippi Association once covered more territory than any other in the state, but is now composed of churches in Amite and Wilkinson Counties. The meeting this year was with Berwick Church and pastor John Thompson delivered a warm address of welcome. Brother E. Gradinier replied fittingly in two happy sentences. The ladies had their meeting a week before at Gloster. But they were also interested participants in this meeting. In company with brother A. P. Scofield we were taken out from Gloster by that prince of preachers, brother E. K. Cox. The weather was a fine tonic and everybody was in good spirits. Brother Causey was reelected Moderator, brother Bates Clerk and brother Spurlock, Treasurer. We were soon down to business and had a splendid missionary sermon by brother Norman Roberts at Centerville. A prophet may often be without honor in his own

country, but his folks think a heap of brother Roberts and don't mind saying so. The ladies of Berwick served a most satisfying dinner, and it was surprising how well the people staid awake in the afternoon. But we had good reports and some helpful discussion. Brother Scofield read the reports on Religious Literature; brother Spurlock on Ministerial Aid; brother W. I. Allen on Prohibition and brother Roberts on Missions. Brother H. H. Webb made a good speech as did several others. But much business was left over for the next day. It was good to be there, and the people are in a remarkably good frame of mind considering the August storm and the drop in the price of cotton.

THE PREACHERS WEAPONS (Second Corinthians; Chapter Ten)

In this chapter Paul is still on the defensive. He says these people have compelled him, though it is something to which he is very averse. But it results in our getting a better conception of the method by which the truth is propagated. Paul may not have been prepossessing in appearance. We have known some preachers who were not. But we have also known a few who labored under the handicap of being very handsome. And a handicap it is, for they can hardly keep from being conscious of it. And the people are in danger of being more attracted by his "bodily presence" than by his message. And we have never known a pretty man who was a good preacher, nor good for anything else.

The Greeks were worshipers of beauty. Physical perfection was one of their constant aims and their lives, especially their athletics, were devoted to the securing of a perfect body. They did not neglect the mind; and thus they laid great store by a good personality. These Corinthians had all the prejudices of their Greek training. Paul was a Jew; some think he was a deformed Jew. He refers to something of this kind in writing to the Galatians. He seems to have been a small man and insignificant in appearance. There was little in his appearance to compel acceptance of his message. They did not hesitate to say his bodily presence is weak and his speech contemptible. They compared him with other preachers to his disadvantage.

What is Paul's defense? It is this, that the gospel is not man's gospel and the method is not man's method, and that the effectiveness of it is not dependent on the physical instrumentality. We do not war according to the flesh, for the weapons of our warfare are not of the flesh but mighty in God for the casting down of strongholds. He does not depend upon the things that are commonly prized and counted efficient, for the accomplishment of his purpose. He says in another place that he determined to know nothing among them save Christ and him crucified. He was with them in weakness and fear. He did not use excellence of speech. But in this chapter (2 Cor. 10) he specially speaks of the spirit in which he worked. He says "I entreat"; that is the attitude of the minister of Christ. He says "I entreat by the meekness and gentleness of Christ". He acknowledges that he was "lowly among them".

You do not advance the kingdom of God like you put over any other enterprise. The gospel does not succeed by the same methods as other propaganda. The weapons of our warfare are not of the flesh. That does not mean simply that they are not material; but it means that the attitude of mind is altogether different. Men are not saved by logic, or learning of any sort. No sort of self confidence will win in this fight; there must be absolute self distrust and a wholehearted faith in the power of God. Bumptiousness in the pulpit gets us nowhere. A preacher may know himself to be the equal in intelligence and culture with those whom he addresses, and he ought to be if possible; but it is not by approach on this line that he wins

men. It is only by the "meekness and gentleness of Christ".

This does not mean that he is helpless or weak. Quite the contrary. His approach is to men's consciences; to their moral sense. And here he is mighty in God to the pulling down of strongholds. He can "cast down reasonings and every high thing that is exalted against the knowledge of God, and bring every thought into captivity to the obedience of Christ".

The authority of a preacher is very real, though it is very different from other forms of authority. Every soul will feel the binding authority of the truth he preaches, will feel that it is God's word, that he is God's minister. And Paul does not hesitate to claim it. The kingdom of God is as real as any government of this world. The rewards and penalties in it are just as real, and so Paul says they will find him executing the judgments of God when he is present, just as truly as he warns them by letter in his absence. The passage is full of military figures. When he speaks of the "weapons of warfare", it is a soldier speaking. When he speaks of "avenging all disobedience" it is the execution of a courtmartial sentence.

The remaining verses justify his claim to authority from the fact that he had not invaded somebody else's territory when he wrote to them, or spoke to them. They were the fruit of his ministry. He had gone into unoccupied territory and not "in other men's labors".

MAKING A GREAT BAPTIST WEEKLY (by William James Robinson, A.M., D.D.)

Our editors are distressed because of the meagre circulation of our Baptist weeklies. They have reason to be alarmed. But I hasten to exonerate them for the major responsibility for this condition. Many factors enter into the difficulty. It is my purpose to discuss some of these; and then to offer some suggestions that, if taken seriously, will do much to solve the problem.

We need, first of all, to realize that the problem is ours. It is one that challenges the interest and sympathy of every lover of our Lord. We must realize that we have no other agency that is so potent for good as the press. Once we come to realize this we have done much toward the solution of our problem. A reading people are just as strong, virtuous and forceful as the literature they read. We need, then, to make our weeklies mighty heralds of the cross—mighty in their message and its presentation and its appeal. This is a denominational responsibility of the highest order.

The editor of a denominationally owned paper is the agent of the denomination as really as any other employee is. And his task is the most important one the denomination has to discharge. The success of every other denominational employee—secretary, college president, district missionary, evangelist, etc.—as well as the success of all our institutions is largely determined by the influence of the paper he publishes. I dare say no sane man will deny this statement.

In many instances the editor of the denominationally owned paper is required to "Make brick without straw." Of no employee does our organized work require so much as it does of its editor. He is often given meagre facilities, painfully limited financially, and in return he receives very little helpful sympathy. Many of them have to contend with insuperable odds from the very beginning; and when they fail to produce a captivating journal they are the victims of cold indifference and bitter criticism at the hands of the very brethren who are responsible for the condition that made their failure inevitable. The men who make a condition are responsible for its results.

"John Doe, D.D., L.L.D., Editor and Business Manager." He is to write editorials and edit matter to fill sixteen pages each week, year af-

ter year besides looking after the circulation and all other purely business details. He is charged with the task of reaching hundreds of thousands of people of every possible type, so as to prepare the way for secretaries, orphanage representatives, and others to reap abundantly. Look at that task! Who is equal to it?

No sane man will undertake it except in response to a sense of sacrificial duty. To do it is to respond to a necessity.

To have a great denominational weekly the denomination must support it. But the denomination supports nothing except representatively. Our pastors are our God given leaders; and on them the responsibility for the paper rests most heavily. To have a great paper without the support of the pastors is unthinkable.

Pastors should bestir themselves to send all valuable news to the editor, clearly and concisely written, and subject to his editorial scrutiny. Some wise pastors have reporters.

Pastors and others who are capable of doing so (and all educated men can do it) should contribute much of their best thinking for the editors use gratuitously. Unless this is done the paper will be deficient, for the editor seldom has any money with which to buy manuscripts.

The possibility of doing good is a rich reward that the contributor should covet.

Pastors should personally solicit subscriptions for the paper. Why not? The paper, when properly upheld, is certainly our most valuable agency for kingdom building. No other man is so well qualified to do this work as the pastor. If he does not do it he fails at a most important point.

Both pastors and laymen are duty bound to read and commend the paper. This will make a point of contact between the people and the paper. The preacher can quote from the paper so as to attract attention to it and increase its circulation and influence accordingly.

When we really want great religious weeklies we can have them. Let pastors, deacons, and others who feel the need of great denominational papers assume their just share of the responsibility and the problem is solved, and our work will prosper as it never can prosper till that is done.

Lexington Study,
Ft. Smith, Ark.

THE NEW SERVICE ANNUITY PLAN OF THE RELIEF AND ANNUITY BOARD—ITS SALIENT FEATURES

Wm. LUNSFORD,
Corresponding Secretary

FIRST. It is a plan resulting from two years of painstaking labor and study by the Relief and Annuity Board, and Mr. George A. Huggins, its Actuary from the beginning, together with a laymen's committee appointed by the Southern Baptist Convention. This plan was unanimously adopted by the Convention at Houston last May.

SECOND. It is available for all ministers and missionaries and other workers of the denomination in ACTIVE service, their widows and orphan children. This is true without discrimination of any kind against any man or any group of men, regardless of age or physical condition.

THIRD. The plan proposes to retire its beneficiaries at sixty-five, or at a later age at their option.

FOURTH. The plan builds to a retirement annuity of approximately fifty per cent of the average salary on a basis of thirty-five years of service.

FIFTH. Since it is true that the service of so large a portion of our ministers is already behind them, and in many instances there is not enough time in the years before them to accumulate a sufficient retirement annuity, the plan proposes to give to every

member a minimum annuity of \$600.00, provided the same does not exceed fifty per cent of his average salary during service.

SIXTH. Men of small salaries will receive a higher percentage, such as sixty per cent, or larger, as may be determined later by the circumstances of individual cases.

SEVENTH. Every member of the plan, shall, from the time his membership begins, pay to the Board 2½ percent of his salary, and the church or denominational agency employing him shall pay an amount equivalent to 8 per cent.

EIGHT. Total and permanent disability prior to age sixty-five shall entitle the member to an annuity of 40 per cent of his average salary during the five years preceding disability, provided he has been a member of the plan for one year, provided that during the first five years of the plan the disability annuity shall not exceed the minimum age retirement annuity, viz: \$600.00.

NINTH. Upon the death of a member after the first year of membership, and before reaching the age of sixty-five, or before retirement if later, the widow shall receive a cash payment of 75 per cent of the member's salary for the past year, provided the same shall not exceed in any instance more than \$1,000.00.

TENTH. The widow shall receive a maximum annuity of three-fifths of what the husband was receiving, and a minimum annuity of \$300.00, provided the same is not in excess of 50 per cent of the minister's salary during the last year of his service, in which event the 50 per cent shall be the limit.

ELEVENTH. Minor children will receive upon the death of the father \$100.00 each per year, up to the age of eighteen with educational allowances thereafter up to the age twenty-one—subject to proper limits to be provided as to the aggregate annuities payable to the widow and minor children.

TWELFTH. Ministers and other workers beyond sixty-five, if still in active service, may join the plan by complying with the rules and thus participate in all its benefits.

THIRTEENTH. Upon withdrawal of any member of the new Service Annuity Plan, because of withdrawal from service in the ministry, of the Southern Baptist Convention, or for any reason, he shall be entitled to have returned to him on demand the amounts paid in by him without further claim upon the funds provided by the churches.

FOURTEENTH. The holder of a certificate in the Annuity Department as at present operated, may continue his membership in that department by paying his regular dues, as heretofore, and in addition thereto may acquire membership in the Service Annuity Plan by proper payments.

FIFTEENTH. In order to carry out the provisions of the plan as above outlined, and to make possible the payment of the benefits proposed, it will be necessary for the board at the proper time, a time to be fixed by the Convention, to raise enough money to finance the prior service credits involved.

ADDENDUM

This plan means a great forward step in the work of Ministerial Relief, and will set Southern Baptists forward fifty years in all lines of work. The effect of such a plan when set going will put new heart and spirit into our great army of ministers and spiritual workers. It will provide adequate relief against the inevitable retirement of our men, their widows and orphan children. It will take away the sting and dread of poverty and dependence in old age.

It is said that there are more Sunday Schools in the heathen city of Seoul, Korea, having over 1,000 members than there are in Manhattan, New York City.

ARE PASTORS TO BLAME?

I noticed in the Budget Department of the last Record that Bro. Deaton thinks that the pastors are responsible for so many of our members failing to exercise the grace of giving. I can't agree with him altogether, for our pastor is a splendid preacher and forcefully stresses this grace of giving; for our joy, and the honor and glory of God, by advancing His kingdom and saving the lost, still some of our apathetic sleepers snore on.

I believe it is as much or more the fault of our evangelists, past and present, as of our pastors. In our meetings they so often stress the fact that salvation is free: nothing to do but surrender and come out on the Lord's side, freely quoting Ephesians 2:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Then they neglect to mention the tenth verse. "For we are his workmanship, created in Christ Jesus unto good work, which God before ordained that we should walk in them," which is just as pure scripture as the eighth and ninth verses; and neither is the whole truth without the other. I am glad that this is not done so much now as it was a few years ago, but we still have those with us that were gathered in with such preaching.

I am glad that salvation is free, otherwise I could not be saved. But church membership is not free. I cite as a witness the second paragraph of our Church covenant, "We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this Church in knowledge, in holiness and comfort; to promote its prosperity and spiritually; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, and the relief of the poor, and the spread of the gospel through all nations." After subscribing to this part of our Church Covenant, which is taken from, or based on, the teachings of God's Holy Word, who can say that membership in a Missionary Baptist Church is free? This paragraph takes in, or covers, practically all the objects supported or fostered by our Baptist program so we are under obligation to support them according to our church covenant. I was a member of a Baptist church a number of years before I knew that the foregoing was a part of the Church Covenant. In fact, I didn't know that the church had a covenant. Taking in members ignorant of these things is, in my opinion one of the hinderances to our advancing in kingdom work.

Converts ought to be informed along these lines, or given to understand that they would be expected to pay into the church, or the Lord's cause as the Lord prospers them; in accordance with the teaching of His Word. "But, we wouldn't get near as many members," some might say. No; but those received would be assets to the Lord's cause instead of hinderances, and it would in no wise, affect the salvation of those converted that could not subscribe to or sanction this covenant.

I remember criticizing, adversely, the late Bro. T. J. Moore for the way he opened the door of the church once while he was pastor here, at Lena. He said, "If there are any here who feel that God, for Christ's sake, has pardoned their sins and saved their souls, that wish to unite with this church and are willing to help support it, come and give me your hand." That was before I became a Baptist, and I thought that he had an eye on the collection of his salary; but after I learned to know him better, I knew that was not his motive, and since I know more of our covenant and the teachings of God's Word, the more I believe he was right in making the offer as he did. Of course, such an offer would be out of place in inviting one to accept Christ as a Savior, but altogether in place in inviting one to membership in a Missionary Baptist Church.

J. W. W. L.

SOME PEREGRINATIONS.

Maybe you don't know what that means. I am sorry, but I must confess that I don't, either, but big words are in order, now, and I must "keep up with the fashion." Some appointments I had, to preach in north Mississippi, carried me through the entire state, from Hattiesburg to within four miles of the state line, of Tennessee. While on this trip I was led to think of the past. Some of the territory was quite familiar to me, nearly fifty years ago. In this as in every other portion of Mississippi, conditions have changed greatly. In nothing has the change been greater than in matters that pertain to our baptist situation. I will state some facts that belong to that period, and you can apply them.

At that time there were not, in the state, three pastors who were being supported by the church, or churches they served. I remember only one. There was not a "pastor's home in Mississippi. The pastor whom I know, that lived on what was given him, received \$800.00. Compare that with the present. Another little matter may help to enlighten those who respect "the day of small things." My salary for my first year with the First Baptist Church at Hattiesburg, was one hundred dollars, for the year. My home was at Shubuta and my actual Railroad fare was forty-eight dollars, for the year. The salaries now paid to the pastors of baptist churches, in Hattiesburg, will aggregate about thirteen thousand dollars. Similar progress can be seen in many other places, and a very marked degree of progress can be seen, everywhere.

When thinking on this subject one naturally inquires, through what agency or human instrumentally have such results been attained. I can tell you. OUR STATE MISSION BOARD. I solemnly affirm that its work has been the basis of all the progress that has been made, in every sphere of our denominational life and work. I know its history and I know the history of the denomination for fifty years, just passed. In a short time after its organization, I was appointed to evangelistic work. For a number of years I was missionary pastor, on the Gulf Coast, this work, I baptized the first one ever baptized and in other portions of the state. While in at McLaurin. The first at Brooklyn. The first at Bond. The first at Wiggins. The first baptized at Perkinson, was baptized, with a number of others by Brother R. N. Davis, at the close of a meeting I conducted with him, at that place. Others who were supported in part or in whole, by the board, were as successful and as useful as I.

Just in proportion as our state mission work progressed, was the progress of home and foreign missions, in Mississippi. Same is true of Mississippi College, and every other institution for the success of which the denomination was in any way responsible. I remember quite a number of the brethren who constituted it, the first time I ever met with it. Gen. Lowry, Dr. Johnson, Bro. Walne, Bro. Ball, Bro. Martin, Bro. Gambrell, and some others of corresponding age and character. stop a moment and think of these men. I knew them all, personally. If my hat was on I would take it off while writing their names. I would uncover my head at the thought of them.

Well, what about it? I want to see every Baptist in Mississippi, young and old, high and low, rich and poor, every one and every where, rally to the support of our State Mission Board. Let us keep "first things, first." Preach the blessed, ever-lasting gospel of our Lord Jesus Christ. This is what we did. Those who organized and gave their tears, their prayers, and their money to the work of this board, through all of their lives, would have been satisfied with nothing less. The Gospel of Christ, and nothing else, is the power of God unto salvation to every one that believeth.

The recent trip to north Mississippi previous-

ly mentioned, was greatly enjoyed, and I hope was a useful one. For week day congregations, the attendance at Walnut, and at Mt. Zion was good. The people left their cotton fields and their business of other kinds to hear me. On Sunday, at Fellowship, near Ripley, the house was full and many were unable to get in. At Falkner, the audience was the largest I ever saw at a 4 o'clock P. M. service, on Sunday. If there is such a thing as perfect order and attention, I had it.

On my way up, I met Brother L. E. Lightsey. This brother has done a great work in Mississippi. He is among a few men that I have known who have been remarkably successful because of what they did not do. I have known him for nearly forty years. I have never known him to go off, half-bent, or act a fool about any thing. I wish I could be more like him. He certainly is "Johnnie on the spot," when and where the interest of the Record is a matter of concern.

Sincerely, Yours to serve, in His Blessed Name.
L. E. HALL.

LOVE IS THE MAIN SPRING OF TRUE LIBERALITY

Frank E. Burkhalter.

Love was the main spring that prompted liberality in every instance of sincere, generous giving recorded in the New Testament. The several women who followed Christ and the Twelve through Galilee and ministered to them of their substance, the widow who gave her all, the woman who broke the alabaster box, Barnabas and other members of the mother church at Jerusalem, the churches of Macedonia and others whose liberality is mentioned in the inspired record, gave much because they first loved much.

Is there not a lesson here for Southern Baptists today when, taking all our churches collectively, we are giving far more money than ever before, but a constantly shrinking percentage of the total is going to missions and benevolences while a rapidly growing proportion is devoted to purely local work?

Local Interests Absorb Gifts.

Is not this situation due to the fact that our local enterprises have so absorbed our attention and interest that we have ceased to love the great causes of missions and benevolence beyond the boundaries of our local communities as we ought? During 1925, for instance, the total gifts of Southern Baptists, through their churches, amounted to \$39,027,009. Of this amount, however, \$30,771,574 was expended on purely local purposes, while only \$8,255,435 went to all missions and benevolences, statewide, Southwide and worldwide! In other words, last year Southern Baptists as a whole put less than 27 cents into every phase of general denominational work for every dollar they kept at home in local church work. Of course, many, many loyal churches and individuals made a far better record than this, but for many more either did not do as well as that or did nothing at all, thus lowering the average. That small percentage of our total gifts going to the great work of promoting Christ's Kingdom from the borders of our own communities out to the ends of the earth should cause every loyal Baptist to thoughtfully and prayerfully ponder our situation. Southern Baptists are amply able to match the \$30,000,000 given to local expenses with another \$30,000,000 given to missions and benevolences for when we have done this much we will have brought into the Lord's treasury only 40 per cent of our tithe, whereas the Bible standard calls not only for the whole tithe, but offerings in addition.

More Love is Needed Now.

Southern Baptist need more love for God and His causes as they need nothing else today. This statement applies to all—old and young, rich and poor, men and women, preachers and laymen,

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alike. To generate this love there needs to be much praying on the part of our people in private and in public in which confession shall be as prominent as petition, much Bible and mission study, and faithful, fearless presentation of the teaching of God's Word in the pulpit, in the Sunday school class room, in the B. Y. P. U., and Woman's Missionary Societies, and in the homes. We need the power of the Holy Spirit to come into our hearts, consume our selfishness and indifference and replace these with the mind and spirit that were in Christ Jesus, who counted it a privilege to give his life for our redemption. Amen.

Because they love their respective countries and from a pure patriotic desire to help solve the economic crises confronting their nations, the Belgians, from the King to the humblest citizens, are eating black bread and foregoing many luxuries and comforts; the French are economizing on many scores, and the Italians are putting up with all sorts of inconveniences. Are Southern Baptists less loyal to Christ than the Italians are to Mussolini? We gladly give to those objects and individuals whom we love and cherish. Would to God that under the power of the Holy Spirit we might be led to love Christ and his causes more.

JEFF. DAVIS COUNTY BAPTIST ASSOCIATION

The Jeff. Davis County Association met in its annual session with the Prentiss Baptist Church September 24th at 10:00 a. m. The former moderator being absent—having passed on to glory during the last year, Rev. J. B. Quin pastor of the Prentiss Church called the body to order and was elected Moderator protem. Rev. G. W. Riley of Clinton, Miss., conducted the devotional, Rev. J. O. Buckley a pastor of many years in the Association was elected moderator and Bro. L. C. Burkett of Bassfield clerk and Bro. J. M. Fortenberry of Society Hill Church Treasurer. 15 of the 16 churches in the county were represented by letter and delegates.

This was really one of the greatest sessions of the Association. The reports were all fine. The speeches and sermons were all very fine and greatly enjoyed by all who heard them. Rev. A. S. Johnston of Mt. Olive preached the associational sermon from the text, Jno. 21:15-17. His theme—"Lovest thou me more than these." It was really a great sermon very helpful. The State Mission Board was represented by Bro. J. E. Byrd, who made a great speech on the Cooperative Program. Bro. A. J. Wilds was present also, and made a good speech on B. Y. P. U. work. He always does that. Bros. G. W. Riley of Clinton, W. S. Landrum of Monticello, D. N. Beard of The Walthall County Association, A. S. Stewart of the Bible Institute were with us. We were glad to have these brethren.

Bros. C. W. Black and Solon Walker were the preachers on Sunday. Bro. Black in the Baptist Church and Bro. Walker in the Presbyterian Church. The sermons were fine.

On Sunday afternoon we held a memorial service for our former moderator, Bro. A. H. Dale. Bro. G. L. Martin read suitable resolutions and followed with a good speech and there were many other short, but good speeches. The meeting was quite tender and greatly appreciated by all present and there was a great crowd gathered in the Baptist Church. The Association adjourned to meet with the Bassfield Baptist Church October the 4th Sunday, Friday before 1927.

J. B. QUIN.

Brother J. H. Lane is assisting Pastor J. P. Culpepper in a meeting at Lyman, where the Batson and Hatten mill is located. The owners are all Baptists. The new church building was dedicated in August, and the church is planning to go to full time. The meeting began with a large congregation.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE HOW OF THE EVERY MEMBER CANVASS.

A successful Every Member Canvass calls for at least a month of serious, thoughtful preparation immediately preceding the campaign. Many churches fail in this vital matter. You make no mistake by thoroughly preparing your people for this work. The pastor should plan his messages with this work in mind. The Sunday School teachers should keep the matter before their classes, and the general trend of thought should be kept constantly in that direction—Everyone thinking, talking, planning, working and praying for the same thing.

A Committee of Five.

The work should be under the direction of a strong committee composed of not less than five members. This committee will formulate the plans and work out the details for putting on the canvass. The chairman of this committee should be the most efficient, zealous layman in the church, acting in conjunction with the pastor, who should be regarded a member ex-officio. Let this committee be nominated by the board of deacons and ratified by the church. This will place the responsibility of making the canvass on the church.

Committee's Duties.

In addition to formulating the plans and having the general oversight of the work it will be the duty of this committee to divide the church membership into groups, to select the canvassers; to put the proper literature into the hands of the canvassers, and properly train them in the art of putting on the canvass. The committee will also see that the church roll is carefully revised, with a view of learning the exact location of each member and to secure other data that may be necessary. Postmen and laundrymen can render valuable service in the towns and cities in locating the membership of those who may have changed residence during the year.

The canvassers should be selected solely on the basis of their fitness to serve. Each canvasser should have at least two qualifications: full of the Holy Ghost and wisdom. I believe these words mean in their practical application that the canvassers should be men who have their hearts in the work. They should believe in it, and be willing to work at it; that they should be men of practical wisdom which will enable them to use tact and skill in their approach to the people.

The deacons should form the nucleus of the canvassing teams. It would be well for each deacon to select some fine young layman, who will assist in this work. It is a fine opportunity to develop some of our young men in the big business of financing the Kingdom. In extreme cases when there is a dearth of men it will be permissible to ask some of your most competent women to assist in this service.

The church membership should be divided into groups of not less than twenty, nor more than twenty-five. The grouping should be done from the standpoint of location, assigning to the same group those who reside on a certain street, or live in the same neighborhood. If there should be those in any particular group who are uninterested and not disposed to give the matter favorable consideration, they should be visited by experts in the work, who enjoy their confidence and esteem.

The committee should at all times use sound judgment and have large acquaintance with the membership, that the grouping may be done wisely. Let no one forget himself to the extent of

being discourteous and impatient. Keep sweet, and in the spirit of Christ press the claims of Christ's command upon everyone, leading them to see that they are under obligation to support the Kingdom work.

Preparation of Church.

Nothing can take the place of gospel preaching. Let the pastor, therefore, preach on missions, education, benevolence, stewardship and other vital themes which have to do specifically with this work.

A wise distribution of tracts, which may be had by writing the Stewardship Director, will stimulate interest. Distribute these at the Sunday morning service, requesting all to read them and report at the evening hour of worship.

The pastor should put on a course in Christian Stewardship in connection with the mid-week prayer service, urging all to attend. A diploma will be granted for work done. The book, "Christian Stewardship", may be had from our Baptist Book Store for \$.25, and will prove valuable in stimulating the church.

Use the local press freely to give publicity to this important event.

Send out a carefully prepared letter to every member, in which you will make an appeal for sympathetic and prayerful cooperation. The pastor and chairman of the committee should sign this letter and send out under a two cent stamp. This will involve a little more postage, but will be worthwhile. Make every member feel the importance of the matter.

The Budget.

Don't get frightened! The Budget is nothing more than the plain, simple application of business principles to the matter of church finance. The finance committee will prepare and submit to the church an estimate of the amount of money the church should undertake to raise both for local causes and the Cooperative Program. The apportionment committee of your association will have some valuable suggestions to offer concerning the amount which your church will attempt to raise for the Cooperative Program.

The first, for local causes, involves what we shall spend on ourselves, and the second on what we shall spend on others. Jesus said that a wise man would sit down first and count the cost before he begins to build. Our government and our best business men recognize the wisdom of the budget plan.

You cannot think too seriously, nor pray too much over this. Be sure that you do not underestimate your ability, and make out your Budget on too small a scale. Remember that God is willing to help us do big things. Do not be selfish in making out your Budget, subscribing two or three times as much to local work as to world-wide causes. Keep as nearly as possible to the ideal set by our Southern Baptist Convention, viz: the 50-50 goal. In event you cannot give as much to South-wide interests as to local work, see that you give as much as possible. With the average church the Budget for Southwide interests should be equal that of the local. In large prosperous churches it should be even more.

If you make a single Budget see that the division is made on an equitable percentage basis.

Begin now your preparation for the Every Member Canvass, and let's put it over in a great way.

HAVE YOU ORDERED YOUR 1927 PLEDGE CARDS?

Please do not fail to let us have your order for the amount of pledge cards you will need for the EVERY MEMBER CANVASS for the 1927 COOPERATIVE PROGRAM.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNVARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. JOHN W. BROWN, *3rd Vice-President*, Tupelo
 MRS. E. R. SIMMONS, *4th Vice-President*, Meridian
 MRS. E. N. PACK, *5th Vice-President*, Hattiesburg
 MRS. I. L. TOLER, *6th Vice-President*, Gloster

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
 MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton
 MRS. D. M. NELSON, *Recording Secretary*, Clinton
 MISS FANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson
 MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. FRED HAMMACK, *Mission Study*, Florida
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Sewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. P. H. VIRDEN, *1st District*, Canton
 MRS. NED RICE, *2nd District*, Charleston

MRS. C. LONGEST, *3rd District*, University
 MRS. W. H. VAN LANDINGHAM, *4th District*, West Point
 MRS. W. J. PACK, *5th District*, Laurel
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

Mission Study Report Blanks

Requests keep coming from District and Associational Leaders for Mission Study Report Blanks. After conferring with the Executive Board it was decided that since a complete record of cards, seals, certificates and official seals is kept at W. M. U. Headquarters it is unnecessary to have cards printed merely for the purpose of reporting the number of classes, hence we are asking on the regular report blank sent each quarter to each society for this information: "Number Classes taught". It will be easy for the local secretary to get this information from the local mission study chairman. In this way much trouble and expense are saved.

—Mrs. Fred Hammack,
 State Mission Study Chairman.

From Our President

Dear Co-workers:

In July it was my privilege to appoint a committee to bring to your attention the W. M. U. Tithing Campaign and the "Tithing Story Contest" for our Auxiliaries. This committee, composed of Mrs. R. B. Gunter, Mrs. D. M. Nelson and Miss Traylor, has given the plans for the Contest careful consideration, and they have been presented to us in two clear and concise articles in The Baptist Record. If for any reason you failed to see these articles, write Miss Fannie Traylor, Box 520, Jackson, Miss., for information.

Surely every W. M. S. President will not fail to urge a careful, conscientious study of the principles of Tithing. Surely every Auxiliary Leader will want her organization to have part in the "Tithing Story Contest". Now that the call of the school bell is heard all over our State, it is the natural thing for the mind of our Young People to turn to tests, drills, and contests. Why not catch up this quickened interest and enthusiasm, and use it in the study of God's Word for a better knowledge and interest in a great fundamental law of Kingdom progress. If our Young People—these men and women of tomorrow—are to learn how to meet the responsibilities of Financing Kingdom work, in a better way than we are now doing, then we must make this possible for them, by inculcating the "law of the tithe". Very wisely has it been suggested that too long have we allowed young people to get the idea that they will give in the years to come, when they get out in the busy world and make big salaries but, unless the foundation in GIVING is laid now, they will be slow to take up the habit in future years.

Again I refer you to the suggestions of the Committee for the "Tithing Story Contest". If you haven't kept a file of your Baptist Records, write to Miss Traylor, Baptist Woman's Missionary Union Headquarters in Jackson, Miss.

—Mrs. A. J. Aven.

From Mississippi's Daughters in Louisville

On Monday morning, Sept. 20th, we entered the doors of House Beautiful, two of us for the first time and two of us to begin the work of our Senior year. The two of us who had never before had the privilege of being inmates of House

Beautiful are agreed already that now we know that dreams come true! As we had listened to glowing accounts of the joys of life in House Beautiful we had wondered if in reality there could exist such an ideal school, but now we know that truly nothing has been exaggerated.

Too much could not be said of the joys and privileges that are ours as Training School sisters, as together we share the blessings that come from our early morning watch; our deeply spiritual chapel hours; the opportunities given us for moments spent alone with God in prayer and Bible study; the scholarly instruction and practical inspiration that are offered us at class hours; the unsurpassed Christian fellowship that binds in love the hearts and lives of Training School sisters and the invaluable experience and practice gained from field work. In addition to all this, provision is made for the development of our physical and domestic lives in the form of regulated rest hours, physical training, and assigned domestic duties. Surely, here we find nothing lacking that will make for young women who are thoroughly capable and adequately trained in the Master's service and who have at the same time developed within their personalities those innate qualities of refinement and loveliness that promote the truest type of Christian womanhood.

Our Training School motto is—"We would see Jesus," and surely there is no place in all the world where one may be more keenly conscious of the very presence of Christ and of Divine leadership than here in our own House Beautiful.

As we go about our work we do not neglect to observe hours of prayer for the Kingdom work; for blessings on our leaders in the cause, and on our loved ones back in our home state; and we earnestly crave your prayers that we may not neglect a single opportunity that is ours for the better fitting of our lives for greater service in God's great Kingdom program.

Lovingly and devotedly, your Mississippi daughters in House Beautiful,

Rosalind Sheppard,
 Evie Landrum,
 Mayme Slaughter,
 Lottie McCoy.

A MESSAGE FROM BLUE MOUNTAIN COLLEGE Y. W. A.

I think you will be interested to know how we are getting started in our Y. W. A. Work.

This morning in Chapel we gave the little playlet, "In Afterwards Glasses," published in the Bulletin for College Y. W. A.'s. Then we had our first general meeting tonight. It has been a long time since I was as happy as I was tonight, as I very first meeting than was reached all last year. How does that sound for a beginning? Of course stood before those girls. We had more for the we have more girls this year but that just gives us that many more to reach; and our aim is to reach every girl on the Campus. I am so happy to be back in the work and am going to do my utmost to make this a glorious year for Y. W. A.

BURMA SANSING, Y. W. A. President,
 Blue Mountain.

PROMOTION CERTIFICATES

I want to call attention to the beautiful Promotion Certificates we have for our Missionary Auxiliaries. If you are promoting boys from Sunbeams to R. A., girls to G. A. or girls to Y. W. A., write me at W. M. U. Headquarters, Jackson, giving the number of each. I will be so glad to send them to you free. They are very attractive and will be appreciated by our boys and girls. Fannie Traylor.

TENTH BIRTHDAY OF THE MARGARET FUND

Our Miss Mallory brings the following suggestions to us for this month of October:

Please do not fail to give all possible publicity to the "Tenth Birthday of the Margaret Fund." Think what it would mean to the immediate and future usefulness of this fund if every society or better still every member will

bring ten dimes or dollars

So that our Margaret Fund scholars
 Can be increased.

Let's have one day this year

To celebrate for our child so dear
 Throughout the states."

Very definite and distinctly organized personal service may also be rendered through the October emphasis upon enlistment. You doubtless recall that one suggestion for the climax of that month's effort in enlisting is that a social gathering be held, using the Margaret Fund Anniversary Program as the central theme. Pages 1, 5, 11, 30 of October ROYAL SERVICE the repleted with ideas for it.

It is the desire of your State Chairman that every Society will observe this Birthday, and carry out the program.

Let us all remember that it is absolutely necessary for each of us to make a full report of all we do, whether in a financial way or by sending of boxes to our four Margaret Fund Daughters and two Sons that we now have in College.

How happy Mississippi W. M. U. should be to have the privilege of Mothering such a goodly number of these dear missionary children.

Again impressing upon you that I need your report, and assuring you that my heart is with each of you in our loving interest for these children.

Your State Chairman, Margaret Fund,
 Mrs. W. J. Davis, Jackson, Miss.

The Clinton Sunday School gave \$127.00 in the special offering to State Missions last Sunday.

A special Jackson number of The Baptist Record will be published Nov. 4. It will be twice the usual size and is for the purpose of acquainting our Baptist people over the state with the Capitol City, especially our Baptist interests here. We are expecting the biggest and best Convention here this year that Mississippi Baptists have ever had. Make your arrangements to come. The work of this special issue is in the hands of Pastor D. A. McCall; and that means that you want to get it and get all your friends to get it.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

"October"

Officers Training School Month

We announce it again just as a reminder to all unions who have not had their training school for their newly elected officers. It is the best insurance you can make of a successful administration, to give the officers some instructions in their duties. Study at least the three chapters in the Manual that deals with the officers and committees.

Bay Springs, Lafayette Co.

It was the privilege of the State Secretary to meet with the young people at Bay Springs in Lafayette County on Sunday afternoon of September 26th and organize a senior B. Y. P. U. The organization was completed with all officers elected, all committees appointed and the union divided into two groups. We met again on Monday evening with Group One rendering a program that was given out Sunday afternoon, and on Tuesday evening we had another meeting with Group Two rendering the program. The program was in the hands of the members themselves and each program was rendered in a splendid way. Mr. Lowrey Harris was elected president of the union and under his leadership with the co-operation of all others we look for some good results from this new B. Y. P. U.

Clear Creek, Lafayette Co.

On Friday evening, October 1st, the young people of the Clear Creek Church met with the State Secretary at the Burgess school house and organized a Senior B. Y. P. U. This union was started off with two groups, with a program assigned for Sunday following to be rendered by Group One, and Mr. R. H. Tomlinson, B. Y. P. U. Director of the Oxford church, went out on Sunday afternoon and coached them in putting on the program, getting the records, etc. The following officers were elected and will lead the union in a fine way we feel sure: President, Miss Inez Briscoe; Vice-Pres., Johnie Foust; Cor. Secy., Bertha Foust; B. R. L., Eugene Hawkins; Secretary, Edward Briscoe; Treasurer, Charlie Foust; Group Captains, Dorothy Shipp and Clara Mae Hawkins. Marjorie Shipp was made a member of the Social Committee and Eunice Briscoe was appointed a member of the Instruction Committee.

Pleasant Hill, Greene County Organizes Three Unions

Bro. Luther K. Turner writes giving the information concerning the organization of three unions in the Pleasant Hill church, Greene county. The General officers were elected

and the leaders of each union, with the completion of the organization to be done later. Mr. Newton James was elected Director; Miss Bessie Turner, General Secretary; Mr. T. G. Byrd, Chorister; Mr. W. H. Webb, President of the senior union; Mrs. Newton James, Intermediate Leader; and Mrs. Rhoda Cockrell, Junior Leader. We are glad to welcome these three unions into our midst and wish for them the very best success.

DAVIS MEMORIAL JUNIORS ENJOY TACKY PARTY AND SOCIAL

On last Friday evening the two Junior B. Y. P. U's., of Davis Memorial (namely, the Bowers and the Willing Workers) met in joint meeting and enjoyed a tacky party and social combined.

The prize for the tackiest girl went to Genevieve Heart, and to Keith Alford, who was the tackiest boy.

We all had a good time.

The writer also wishes to announce that only one week ago the Senior and Intermediate Unions enjoyed an interesting social, "Yes, we believe in socials."

DAVIS MEMORIAL ADULT B. Y. P. U. ENJOYS SOCIAL

On last Thursday evening the Adult B. Y. P. U. of the Davis Memorial Baptist Church met in the home of Mr. O. C. Carter and enjoyed a real good time. Many games were played, also a number of contests at this entertainment. There seemed to be lots of interest manifested. The writer of this article wishes to state that the union is doing splendid work.

The honorary members of the evening were the Pastor, Dr. and Mrs. J. R. Carter and the Director.

KOSCIUSKO

The nominating committee of the Kosciusko Intermediate B. Y. P. U. met and nominated the following officers, who were elected: President, Evelyn Atkinson; Vice-President, Irene Allen; Secretary, Pauline Bradford; Treasurer, Myrtle Palley; Corresponding Secretary, Beatrice Crawley; Chorister, Christine Spain; Pianist, Arthur Doty; Bible Reader's Leader, Dorothy Belle Sanders; Group Captains, Kathleen McKinnon, Otto Spain, Mary Myrick, and William Rigby; Leader, Miss Martha Jane Stewart.

We had our regular promotion exercise in the form of a little playlet given in the B. Y. P. U. Magazine.

We are working hard to reach the A-1 Standard.

Beatrice Crawley,
Cor. Secretary.

Columbus, Miss., May 25, 1926.

Dear Mr. Coggin:

Your letter of the 23rd received and I am taking my very first opportunity to answer it. I am afraid that I will not be able to give as full an answer as you desire, and certainly not as much as I would like to say, due to the fact that this is the busiest time here—commencement and examinations; however, I always make time to speak for the Lord, whenever I have the chance. The following is a few of the things the B. Y. P. U. of Verona has done for me:

1—It has developed a deeply consecrated life. It has made me devoutly serious in my Christian life.

2—It has made Christ an ever present reality.

3—It has formed in me the daily habit of walking in the garden with Him. It has led me to keep morning watch—pray and read Bible first thing on awaking.

4—It has helped me to forget self and selfish desires and ambition in holding Christ up.

5—It has made me realize that, the greatest pleasure and happiness come from doing God's will.

6—It has lined me up in His service, it has trained me to speak before the public, more than anything else.

7—It has helped wonderfully in my education.

8—It has by its missionary programs opened my eyes to the needs of the world.

9—It has given the needs and conditions of each country.

10—It has helped me to be constant and unswerving, never to be disheartened or downcast.

11—It has made me believe in a happy and optimistic Christianity.

12—It has made friends for me.

There are multitudes of things the B. Y. P. U. has done for me, which time and space will not permit me to say. In conclusion, I wish to say that the B. Y. P. U. has helped me to develop more spiritually than any other organization of the Church. Many times has it brought me face to face with the Master. Two-thirds of our Missionaries and Ministers heard their call in a B. Y. P. U.

This may not be what you want, but my mind won't function on anything but Napoleon, trees, etc. We are burning midnight oil, we have our examinations after commencement, but have to study for them now. I expect to be home this first Sunday, June 5th.

With best wishes and earnest prayers, I am,

Sincerely, —Irene Pope.

The above is a letter written by Miss Irene Pope to Bro. Coggin when he had written to her asking for some suggestions on the subject "What the B. Y. P. U. Has Meant to Me". We publish it here for the encouragement of all B. Y. P. U. leaders and workers. To have had a part in doing these things for a young Christian would indeed be a joy to any worker.

Home Board Singer M. Dow
Mooney, 711 N. Zangs, Dallas,

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BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Ave., N. Nashville, Tenn.

Texas, is at present, Oct. 10-24, leading the music in the First Baptist Church, New Orleans, La., with Mr. Robert Harkness as his associate at the piano. Mr. Mooney is not associated with an evangelist for the immediate future, but is making engagements to assist pastors and churches in meetings, with the remuneration for his services going to the Home Board. He has two open dates between now and Christmas, and can be reached at the above given address or at 804 Wynne-Claughton Bldg., Atlanta, Ga.

Sunday School Department

SUNDAY SCHOOL LESSON

October 17, 1926.

(R. A. Venable.)

Moses Honored In His Death. Deut. 32:45-52; 34:5-8.

INTRODUCTION:

The circumstances of Moses' death are sublime, pathetic and shrouded in mystery. The attendant circumstances of his death are related in the book of Deuteronomy. The name of the book signifies: The Repetition of the Law. The scenes related in the book took place in the plains of the land of Moab. Israel has come to the end of its wondering in the wilderness, and is now upon the point of crossing the Jordan and take possession of the land promised to the fathers of Israel. The book of Deuteronomy purports to give the last words to the people of whom he had been the leader and lawgiver for forty years. Only three of that generation which came out of Egypt under his leadership have survived, Moses, Caleb and Joshua. To the children of those, whose bones were interred in the wilderness, Moses delivers his last discourse. In this discourse he reviews the events, vicissitudes and experiences of God's chosen people for the forty years which were now coming to a close. The review of these moment years is interspersed with exhortations to gratitude, obedience and loyalty to Jehovah. As conducive to a more intelligent reading of the book containing Moses' last words to the people a rough outline of his discourse may be given. The content of the book easily falls into four parts—Part first, chapters 1-3, gives a brief survey of the fortunes of Israel from Mt. Sinai to the Jordan, closing with an earnest exhortation to the people to obey the laws of Jehovah and keep faithfully his covenant. Part second, chapters 4-28, reviews the legislative enactments, regulative of the ethical, religious, social and civil life of the people, placing the Ten Commandments first, as the foundation upon which the whole system of legislation was erected. Part third, chapters 29-30, treats of the reward of the covenant, enforced by promises to those who were obedient to its requirements, and threatenings to those who were disobedient and broke their covenant relations, trampling it under their feet as an unholy thing. Part fourth, chapters 31-34. These chapters are of the nature of appendices, and comprise Moses' charge to Joshua, and the delivery of the law to the Levitical Priests, (31:1-13); the song of Moses, accompanying historical notices, (31:14-32); the blessings of Moses, which, like the song, is in Poetic form, (chapter 33); and, last, the account of the death of Moses, (chapter 34). Of course, this account was written by another than Moses, probably by one who

edited his writings after he was gone, or someone who attended him to the moment when Moses fell on sleep.

1. Moses delivered his last discourse, conscious that the time of his departure was rapidly approaching, and yet there was not a lugubrious note sounded in his last words to Israel. His concern for the people whom he had led for forty years was all absorbing. His words were vibrant with an undying interest in their fortunes, conduct and the destiny awaiting them when he was gone. "And Moses made an end of speaking all these words to all Israel. And he said unto them, Set your hearts unto all the words, which I testify unto you this day, which ye shall command your children to observe to do; even all the words of this law. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days in the land, whither ye go over the Jordan to possess it." (32:45-47) Moses was speaking to all the people. It was the nation as such which concerned him. Its future welfare, its fortunes and its permanent possessions of the land of promise into which they are so soon to enter. He would impress them with the great truth that what Jehovah promises and gives may be withdrawn or lost, if they are abused and the will of the giver is forgotten or despised. He would have his words rooted in the heart life of the people, wrought into the very texture of the thoughts, feelings and purposes of their being and coming to expression in their daily conduct in life. The words, the laws, the commandments, they were not only to know and do themselves, but they were to teach them to their children and train their children to do them. Our children are what we make them. A neglectful father and mother indifferent to the importance of properly instructing their children in divine truth and training them to the habitual practice of the divine requirements are living in reckless disregard of God's commandment to bring their children up in the instruction and admonition of the Lord. They wrong their children, and add to the evil forces which undermine and destroy the civil, social, moral and religious welfare of the people. A generation of indifferent parents is the forecast of the downfall of a nation. We make our children, and to make them right, the divine model must be followed, and the divinely provided instruments must be employed, or the curse of God will come upon us and our children.

2. The last command to Moses comes crushing to us, probably not to him, like a bolt out of a clear sky. It is sudden, clear and exacting, tragical. "And Jehovah spake to Moses that self same day, saying,

Get thee up into this mountain of Abarim unto Mount Nebo which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession. And die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in Mount Hor, and was gathered unto his people; because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh in the wilderness of Zin, because ye sanctified me not in the midst of the children of Israel." (32:48-51) How God communicated with Moses on this occasion we are not told, nor do we know whether Moses had been made aware of the fact before this that he was not to enter the land of promise, we have no means of knowing. The scene is a pathetic one. The severity of the penalty now to be inspired a feeling of regret. But no word of complaint falls from the lips of Israel's leader. No one felt more keenly than he the enormity of disobedience to the command of Jehovah. The aggravating condition under which he smote the rock, when God commanded to speak it, at Meribah in Kadesh, did not palliate his act of disobedience, nor alleviate the severity of the penalty. God commanded Moses to do one thing and Moses did another. No amendments must be offered to the divine enactments. Besides the conditions of time, place and the temper and presence of the people demanded an unwavering and prompt response to Jehovah's command. Not only what we do, where or how, and the spirit in which it is done largely determine the moral value of the deed. God sometimes long delays the infliction of the penalty for disobedience, but permissiveness does not satisfy the demand of justice for a wrong committed. Every wrong, every sin must be atoned for, condonation is not atonement. To be deprived of the realization of the goal which impelled him through all the weary years as Israel's leader was a costly price to pay for his disobedience. The majesty, the sanctity of Jehovah's character must be vindicated and his authority sustained. Moses cannot enter Canaan, but Jehovah gives him the next best thing, Moses honored Jehovah in suffering the penalty of disobedience without complaint, and God honors Moses in giving him a vision of the land to the border of which he had led Israel. In God's moral administration disobedience entails loss to the transgressor, irrevocable loss. Now God is gracious to his chosen not by an abatement of the penalty, but by a precious compensation for the loss his disobedience had incurred. The command to ascend Mount Nebo was not that Moses might die in isolation, but that he might behold the land to the north and the south, to the east and the west, which God had promised to his chosen people. We must not suppose that Jehovah meant to disarm death of its terrors by assuring Moses that he would pass to a state of felicity into which his people had been gathered, who had preceded

him in passing beyond the gates of death. "To be gathered unto thy people" is an expression which we are not permitted to fill with our modern Christian content. It is not a question of what we make the expression mean to us and for us, but what it did mean to Moses. But this is not the place nor the time to discuss the early Old Testament conception of death, school, and the state of those who had passed out of life. The idea of "a blessed home coming" is too much to impose upon the language used.

3. The loss of actual leadership of the children of Israel across the Jordan, and the glory and honor of traversing the land flowing with milk and honey, and subduing it, as a permanent home for the people of God, must have been a deprivation, which only a noble soul, animated by faith to decline the throne of Egypt, could bear. But Jehovah had said, "Thou shalt see the land before thee; but thou shalt not go hither into the land which I give the children of Israel. And Moses, the servant of Jehovah, died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab, over against Bethpeor, but no man knoweth of his sepulchre unto this day." (Chap. 32:52; 34:5-6).

Moses' view of the promised land from Pisgah's lofty heights has been beautifully portrayed by an English writer, which is here reproduced. "On the east side of the Dead Sea runs a range of mountains, that rise like a dark wall along the margin of the lake, at some points to the height of three thousand feet. From Pisgah, a point in this ridge, which cannot now be discovered, Moses obtained his view of the long desired land of promise. Full in front, as he looked westward, he would see the hills and the upland plains of Judah; distinguishing, perhaps, Hebron and the Cave of Machpelah, where so much venerable dust already lay; and marking the land of Moriah, and the stronghold of Zion, so rich in coming glories and so dark with coming crimes. Northward he would see the Jordan, winding like a serpent through its tropical plain, the silver thread widening in the distance into that gleaming expanse, along whose shores he was oft to wander in human form, who had appeared to him in the bush, and on the Mount. Still farther in the upmost border of Naphtalia, the snow-clad peaks of Hermon and Lebanon would appear and filling up the space of many fertile plain and sheltered ravine where happy homesteads might be reared and much holy worship offered to the Most High. When his eyes were full of the goodly sight, the echo of the divine covenant that had been sworn to Abraham, Isaac and Jacob, sound in his ears; and while rejoicing like them, in promises not yet fulfilled, death closed his eyes, and hands unseen laid his dust in an unknown tomb. So the great leader passed out of life under the eye of God, and his last resting place unknown to men, but not unknown to God. His

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left its investiture of earth not because it was worn and wasted by toil of forty years as leader of Israel, but because God called it from the scene of earth. "And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. And the children of Israel wept for him in the plains of Moab thirty days; so the days of weeping in the mourning for Moses was ended." (Verses 7-8) His work was over, and his sin expiated and God took him. Thus passed out Moses, the scholar, the statesman, the law-giver, the leader and organizer of a nation, the historian, the moralist, the religionist, the servant of God. The influence of his matchless personality resists the empire of decay, untarnished and undefaced by the time and tide of the ages.

A PREACHER'S MISHAPS (Have you sent in yours?)

This story is told of Major Penn, twenty-five years ago one of the greatest evangelists among Southern Baptist. Indeed it is said that he was accustomed to tell it himself with a good deal of enjoyment. This is necessarily told in the third person.

He was holding a meeting in one of the prominent churches in a city on the Gulf Coast. The people were a little slow to get started. They were of that cultured class, or shall we say fashionable group, who pride themselves on concealing rather than revealing any spiritual emotions. After many unsuccessful efforts to provoke some sort of response to the gospel the evangelist dug down in his barrel and brought up the most powerful sermon in his collection. It belonged to that heavy battalion of artillery which had seldom failed to break down all the barbed wire entanglements with which the hearts of men are so often protected against the assaults of the gospel.

It was preached with all the earnestness and persuasiveness which this giant among preachers was accustomed to employ in his direct attacks upon the conscience of sinners. To his surprise when the invitation was given there was no response. But undismayed he opened up with his second line of offense and pound out his soul in exhortation and entreaty. Then with patience he made his appeal again. This time he did not ask them to come forward for confession or for prayer, but was content to ask if there were those present who wished to be prayed for they would indicate it by bowing. If they would, the Christians would pray for them. Amid a death like stillness and solemnity he paused for a response. The situation was tensely serious. Amid the unearthly quiet, a very slender gentleman, more than six feet high, slowly rose from his seat as all eyes turned his way. He gradually unfolded his thing figure to its full height and then solemnly curved it forward in an elaborate bow, making a salaam that in dignity would rival the courtesy of the

most cultured oriental. He had obeyed the preacher according to his understanding of the proposition, and "bowed" as directed. But it so upset the gravity of the sedate preacher and provoked the amusement of the congregation that it was not easy to pray for him. After that the preacher was more specific when he asked the people to "bow for prayer."

SEMINARY NURSERY OPENING AND OTHER NEWS (By Chas. F. Leek.)

Children of married students at the Southern Baptist Theological Seminary now have one of the most complete nurseries to be found anywhere in which to spend their time while both mother and father are attending Seminary classes. The nursery was provided by a gift from Mrs. Isla May Mullins as a memorial to the only son of Dr. and Mrs. Mullins. It was opened to invited guests on Sunday, to single students on Monday, to married students on Tuesday and Wednesday the children of the students were formerly admitted.

One of the Married Students Apartment Houses.

The nursery, which is located in Adoniram Judson Hall is a suite of four rooms including kitchenette and lavatory. It is complete in every detail being outfitted with toys, books, play-house, wall paintings for the children, tables and chairs, piano and baby beds. It will serve the married students in caring for their children while both mother and father are attending Seminary classes or other Seminary functions.

Students of the Seminary have already heard three distinguished visitors who have visited the Seminary while in the "Gate-way of the South." Gov S. C. McLeod addressed the students at the supper hour in the Mullins Hall dining room while here on a visit to his former secretary, Bro. Edward A. McDowell, Jr., who is now a student for the ministry. Later Dr. George L. Robinson, professor of English Bible at McCormick Theological Seminary, spoke to the students in chapel between 5 and 6 o'clock on, "Comparative Religion, or Why is Christianity Worth Propagating." The latest speaker was Dr. H. P. Hoskins, Kentucky Field Secretary of the Lord's Day Alliance.

Dr. John R. Sampey is on his way to Louisville after a great four-month evangelistic campaign in Brazil. He closed his final meeting at Rio Baptist College September 28th, and left for America the next day.

At noon September 28th, the total enrollment of licensed or ordained ministers at the Southern Baptist Theological Seminary had reached 243 with others still coming and room for many more. This is considerably in advance of last year at this time. We shall analyze the enrollment in a later article.

A. & M. COUNCIL VISITS B. S. U.

On Wednesday afternoon the B. S. U. Council of A. & M. came over in their Baptist Truck to visit our Council. About two hours were spent in a joint conference. At this time each council told of its campus activities and made suggestions as to how best do B. S. U. work. Those who were privileged to go to the Student Retreat at Ridgecrest gave a report of that week. It looks now if these two Councils will attend Ridgecrest Retreat next summer 100 percent strong. The "Baptist Student Magazine" was discussed and plans made to secure more subscriptions on both campuses. The main topic of discussion and conversation was the approaching Birmingham Conference. Although the conference date hits Dad's Day at A. & M. and Hallowe'en Week for the Juniors and Seniors here, both Councils will have many representatives in Birmingham. After an hour or more conversation about Birmingham we all got together and sang pep songs about the Conference, made some pictures of the groups, and then went out to Lake Norris for a steak fry. This joint conference was such a success that we have all agreed we had better try it again sometime.

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Great interest was shown by the students of the State Teachers College in the organization of B. Y. P. U. on September 19. Two unions were organized, the Leavell and the Travis.

The officers of the Travis Union are, as follows:

President, E. H. Mason; Vice-President, Ada Gray; Secretary, Hazel Yagar; Treasurer, Henry Ware; Pianist, Edna Lois Bullock; Bible Leader, Mr. Montgomery; Chorister, Clinton Dodson; Assistant Chorister, Vernon Johnson; Group Leaders, Bonnie Carter and Denon Rogers.

We have had two very interesting programs. We have wonderful opportunity to do great work here this year. The spirit is fine, everyone means business. Although we just started B. Y. P. U. work here last spring, we intend to have as fine unions as there are in the state.

FLORENCE CORBAN,
Corresponding Secty.

SPLENDID NEIGHBORS

The phone rang at 3:30 o'clock early in the morning last week during the closing days of our revival at Griffith Memorial. It was a call to return to Lyon to conduct the funeral service of Mrs. A. D. Turney. "Mother" Turney (as she was called) and her son Joe Turney and his wife had been our splendid neighbors for over four years. They were "friends of God" and loyal personal friends. They asked that we go all the way to Colliersville, Tenn., with them as we had done at the death of the husband and father about two years ago. This was impossible in view of our closing revival services, and yet we couldn't refuse the invi-

tation altogether, so Mrs. McCall and this writer hastily got ready and were leaving Jackson at 4:25 o'clock and rolled into Lyon five hours later. We met many friends and these loved ones mentioned and others who came in. We talked about Heaven at the service for Mother Turney had made preparation for entrance thereto and most of the audience were Christians, so we wanted it to be comforting and also an appeal to the lost. After the service we got back into the car and rushed back to Jackson, completing a 340 mile trip in time for the evening service. God had been good to us. We had happy hearts over doing our best for friends and being loyal to His cause in that hour. That is a bit of Heaven!

Yours in service,

D. A. McCALL.

KEMPER CO. ASSOCIATION

The Kemper County Baptist Association will be held with the Salem Baptist Church at Kellis' Store in the northern part of Kemper County on Friday, Saturday and Sunday, being October 29, 30, 31. Rev. J. H. Newton is to preach the introductory sermon. Other appointments will be made for divine services during the session. We hope to do something in a forward movement for the advancement of our Master's work and cause. Scooba, Miss., S. C. Trammel, Sept. 25, 1926 Moderator.

LOUISVILLE JOTTINGS.

The Session of the Southern Baptist Theological Seminary for 1926-27 began Tuesday, September 21st, inst., with 296 students matriculated the first day.

In the absence of Dr. E. Y. Mullins, Dr. A. T. Robertson is acting President, and has in charge all the opening exercises. His opening remarks were truly his, and they who know him know also that it cannot be better said of him. He always says things one likes to hear, in a manner that is likable—on such occasions as this.

According to previous announcements Dr. H. W. Tribble made the opening address this evening, 8:00 o'clock. His subject was "The Place of Christian Experience in Theology." Its worth and character was expressed by the Chairman thus: "I am, for my part, and I believe you are for your part, glad that this Theolog who so thoroughly understands his subject has put his address in language that we can understand."

We have not yet counted the Mississippians who are here. One from another state said to the writer today that some kind of immigration law was going to have to be applied to Mississippi, or other states would soon go for lack of room for their representatives.

At the W. M. U. Training School, Mississippi had two to graduate last session, and at the present writing there are four young ladies from Mississippi with that institution, and two more are expected to arrive soon.

J. H. GUNN.

THE BOYCE TAYLOR MEETING AT HICKORY FLAT

(By W. F. Coleman, M.D.)

Bro. H. Boyce Taylor of Murry, Ky., came to us on Aug. 31st and remained until the 8th day of September. From the very beginning, Bro. Taylor got a vision of just what the Hickory Flat congregation was and what it was not, and he proceeded at the very beginning to straighten us out. He said in the very first service that he came to Hickory Flat to do only two things, and the two things was this, "Help those who did not know God, to know him, and to help those who did know him to know him better." This he certainly did try to do, and he did not fail.

Bro. Taylor has more faith in God than any man that I have ever heard. His whole purpose is to serve God and preach the Bible as God directs him. I have never in all my life heard such sermons as GAL 24—RECORD.....24 he brought to us from time to time. His denouncement of sin, in many of its different phases was the best I ever heard. He made it so clear, how God will punish those who sin, and preached with such earnestness about the plan and only hope of redemption, that every one under the sound of his voice was attracted by it and gave heed.

There was only one soul added to our church: A widow, who had formerly been a member of the Methodist church. While there was only one addition to the church's membership, we feel that there was a great many additions made to each of our lives, which will be a source of great good to each of us. These great sermons have made us think as we have never thought before. Just how much good this good will last may not be known this side of eternity. We consider Bro. Taylor's coming to us a rare accomplishment, and we shall have him again some day. The Hickory Flat church needed reviving. We need a new church building, and we are going to have this by the help of God. But what we need most is the Spirit and understanding of Him who gave his life for us, then we will be able to accomplish as a church the work that He would have us do. We are determined to know Him better and to do his will. Bro. Collins our pastor, has done much for us. We expect to re-elect him unanimous, and to secure his services twice a month instead of once. We want also, to locate him on this field if possible.

CLARKSDALE

We are back on our field at Clarksdale after our vacation spent in Kentucky where I supplied for 4th Ave. Baptist church my home church while in the Seminary, also where I was married. My Father, Mother and brothers are members there now. It was delightful experience to be among old friends and loved ones. We had some bitter along with the sweet since two of our children had to be under specialists'

care and one of them in the Baptist Hospital for ten days. The Baptists have a great Hospital in Kentucky and are doing a great work. M. P. Hunt planned wiser than he knew.

While I have been away Hon. W. W. Venable who is one of our deacons also teacher of Men's Bible Class held services for us. Also Brother Alva Hawkins supplied two services. Bro. Hawkins is in the Seminary at Louisville this being his second year. He brought us some helpful messages.

Since returning we have had additions each Lord's Day and Mrs. M. J. Dunn, Leader of our Intermediate B. Y. P. U. has conducted two classes in our B. Y. P. U study course. "Training in Christian Service" nine taking examination. "Also Senior B. Y. P. U. Administration" seven taking examination. We now have three live and progressive B. Y. P. U's., under the leadership of Mrs. R. E. Bright, Senior, Mrs. M. J. Dunn, Intermediate, and Mrs. J. E. Lea, Juniors. The Ladies of our W. M. U. under leadership of Mrs. G. W. McGehee, President have had our Art Glass Windows put in so we are looking like a City Church now. Our men during my absence raised \$500.00 under the leadership of Brethren W. V. Jenkins and J. E. Merritt also Sunday before last raised around \$700.00 to meet some notes. We are anticipating a good report to make to our Association which convenes Oct., 21st at Lyon.

M. C. VICK.

JOTTINGS FROM LOUISVILLE.

Mississippi has thirty-two students in the Seminary this year. During the session of 1925-26 there was an enrollment of thirty-nine, of which, from one cause or another we lost seventeen. This you see gives us ten new students as compared with last session. Of the ten new students, one is an old student, who after finishing some years ago went to China as a Missionary and is now home for a while—doing Doctor's work, and is fellow to Dr. W. O. Carver, in Missions, Rev. H. M. Harris; another is a former student of Fort Worth Seminary, a returned Missionary from China, Ira D. Evanson; while another was in former years, a student of this institution, is now back to take up work where it was discontinued at that time—E. E. Ballard. We are now left to assume that the remaining seven are in every respect Freshmen with a determination.

Another word of which we would have you get is, of the 32 men here, 12 of them are doing Doctor's work. 37.5 percent of the students from Mississippi are doing postgraduate work, and one-fourth are fellows in some department of the work. We will here give you the names of this class: C. L. Breland, Philadelphia; Lemuel Hall, Tupelo; H. M. Harris, Jackson; W. A. Keel, Oxford; A. A. Kitchings, Beach; N. H. Parker, Perkinson; I. E. Rouse, Hillsdale; W. S. Smith, Oxford; W. M. Taylor, Oxford; J. C. Wells,

Philadelphia; J. H. B. Winstead, Jr., and Guy F. Winstead, both of Philadelphia. Some of these are just beginning this work, some are well into it and will finish this next May.

Of those that remain we have, E. E. Ballard, Tupelo; J. A. Bass, New Hebron; R. H. Campbell, Wiggins; Paul B., and Silas B. Cooper, Senatobia; Ira D. Evanson, Coldwater; L. B. Golden, Taylorsville; J. H. Gunn, Noxapater; W. S. Hardin, Toombs; A. C. Hawkins, Clarksdale; W. E. Hellen, Louin; B. B. Hilbun, Soso; B. W. Hudson, Jackson; W. W. Izard, Hazlehurst; R. W. Langham, Union; M. D. Moore Sherman; A. B. Pierce, Union Church; H. E. Spell, New Hebron; A. M. Tate, Clinton; W. C. Tyler, Picayune.

The matriculation has run to 350 at the close of two weeks. The work has reached full swing and is now moving with a full head of steam. There will be some steam used, and there will, no doubt be some blowing off, but the pebbles on the newly made roads, and sand on the newly laid walks will prevent any slipping.

The new dormitory, corresponding to the New York Hall of the old location, is known as Mullins Hall. There are five great divisions of this Hall. As one approaches it from Norton Hall, there is the great four story division, and known by the name of James P. Boyce. The one first and immediately to the right as you approach is known as William Williams, and the three story hall that stands between William Williams Hall, and James P. Boyce Hall is the John A. Broadus. To the westward, and your left, corresponding with the William Williams Hall is the William H. Whittsitt Hall, and with the John A. Broadus, is the Basil Manley Jr. All of these will be remembered as great teachers of the institution.

Yours for the Master.

J. H. GUNN.

WEEKLY HEALTH SUGGESTION MISSISSIPPI STATE BOARD OF HEALTH.

by Felix J. Underwood, M. D., State Health Officer.

MOUTH HYGIENE.

One of the aims of the Division of Mouth Hygiene of the State Board of Health is to impress upon every parent the necessity for taking the proper care of the child's mouth, not only to the end that the child may secure a dental certificate to enter school, but to keep the mouth up to the standard the year round.

Health Officials and dentists of Jackson are proud of the fact that 1356 Jackson children entered school with a dental certificate this year. There is little or no trouble about mouth hygiene among the school children of this city and it is due for the most part to the splendid educational work carried on in Jackson over a period of several years.

Foul, unclear, and decayed teeth reflect a carelessness, want of cleanliness, and disregard of the rules

for necessary personal hygiene. Any one can readily recognize decay in teeth, if on the anterior surface or grinding edges of the front teeth, but the primary trouble, which is the more important, is more hidden along the alveolar borders, between or on the back molars. This makes dental examinations absolutely necessary.

It may be said to the credit of the few in number and unable to cope dental profession, that although with the universal need for mouth hygiene, for the reason that the number of dentists available is insufficient to supply the demand for good operative dentistry necessary to restore the great damage already done, by repairing the lost tooth structure, yet the dental profession in Mississippi has arisen on tip-toes almost to a man and put over a mouth hygiene program second to none in the country.

CHURCHES CLARKE COUNTY BAPTIST ASSOCIATION

Moderator W. H. Foster has sent out Circular letters to the Clerks to send in names of Delegates to convene with the Harmony Baptist Church six miles West of Quitman, Oct. 21 and 22, 1926. As a member of the Executive Committee want to insist on the messengers arranging their business to stay to the close of the Session. The Brethren and Sisters are prepared for you. Session opens at 10:00 o'clock.

W. H. PATTON.

Teacher: "Now, Gracie, you may tell the class what it is that elephants have that no other animals has."

Gracie: "Little elephants."

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O. B. Taylor,
Vice-President.

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East Mississippi Department

(By R. E. Breland.)

NOTES AND COMMENTS.

Rev. Chas. A. Loveless is pastor at Duck Hill and Arcola churches. Both these churches are full half-time churches and have good pastor's homes. They both need resident pastors and are making efforts to line up churches with each one to make such possible. Both are our best churches and Bro. Loveless is one of our best pastors.

The Church at Mathiston recently called Rev. J. W. Hicks for next year. He has been there for some time now and has done a good work. The Sunday School there under the very proficient leadership of Supt. J. M. Harvey, is now A-1, or a standard school. Mrs. Archie is leading the W. M. U. to do great things.

The First Baptist Church at West Point began its revival meeting the first Sunday. Dr. D. I. Purser is aiding the pastor of this good church.

The church at New Montpelier, Clay County, lost her pastor, Bro. Townsend, who died some weeks ago. Dr. E. F. Wright, pastor of First Baptist Church of West Point has been preaching for the church since the death of her pastor.

One of the churches in Yalobusha County that has made much progress in the last year or so is Pleasant Grove, four miles west of Coffeeville. Bro. Chas. T. Schmitz is the young pastor. His people are waking up along the different lines of Christian duty. The church was in a very sleepy condition, all torn by division, when he took the work; now the church is united, the old building has been repaired, the women are soon to organize; the members are giving liberally under the conditions to the work and things are looking up.

From the pen of Rev. L. E. Hall, of Hathtiesburg, Miss., I have recently read a splendid poem entitled "Christianity's triumph Over Death." It is well worth reading and is quite comforting to the Christian. Also

a small booklet of 32 pages from the same author has come into my hands and been read by me. The title of this is "Labor Troubles, Labor organizations and Strikes." This strikes at the heart of the cause of these troubles and helps us to find a cure for them. Bro. Hall is doing a fine work in his older years thru his writing and preaching. May the Lord prolong his days.

Dr. G. W. Riley of Clinton, delivered two splendid sermons at Coffeeville the first Sunday. Brother Riley is one of our splendid preachers and has done a good work and still in his prime.

Rev. A. L. Ingram, a Mississippi boy now teaching in our Baptist school at San Marcos, Texas, is willing to come back home. He has A.B. degree also has finished Southwestern Baptist Seminary. He has several years as pastor in full-time churches in Texas and has taught in college some years. If in need of a pastor write him.

BLOOD—WATER—CHURCH Blood Before Water

"He, (Jesus, the Son of God) was wounded for our transgressions, he was bruised for our iniquities; he was brought as a lamb to the slaughter." (Ish. 53:5-7.)

"Behold the Lamb of God, who taketh away the sin of the world." (John 1:29.)

"Our Lord Jesus Christ, who gave himself for our sins." (Gal. 1:3-4.) "Unto him that loved us and washed us from our sins in his own blood." (Rev. 1:5.)

"The blood of Jesus Christ cleanseth us from all sin." (John 1:7.)

Christ Before Church

"Except a man be born again he cannot see the Kingdom of God." "Ye must be born again." (John 3:3-7.) "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." (II Cor. 5:17.) "Christ died for our sins, according to the scriptures; he was buried and rose again the third day, according to the scriptures." (I Cor. 15:3-4.)

"Repent ye, for the kingdom of heaven is at hand" (here, within you, in your midst). (Matt. 3:2.) "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." (Matt. 4:17.)

"Repent, and be baptized every one of you in the name of Jesus

Christ. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continuing daily with one accord in the temple, and breaking bread from house to house, (or at home) did eat their meat with gladness of heart, praising God. And the Lord added to the church daily, the saved." (Acts 2:38,41,46,47.)

Salvation by the blood of Jesus before water baptism.

Baptism before church membership.

Church membership before the memorial Supper, "according to the scriptures".

—C. M. Sherrouse.

A Good Man Wants a Field of Work
I am in position to put a good group of country churches in touch with a good preacher who wants a field of work with country churches where he can live on the farm and be near a good consolidated school. The man is a graduate of Mississippi College. He is a good preacher and splendid pastor, progressive in leadership and clean in life and honest in business dealings. He simply wants to locate in the country where he can have his boys on the farm and have work for them and yet have a good school for them. Any churches that may be in need of a good man would do well to correspond with me about the brother.

A. D. MUSE, Shaw, Miss.

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2. PURCHASE A LIFE ANNUITY BOND. A means by which one may give while he lives and live on what he gives. Interest rates liberal.
3. MAKE AN ESTATE NOTE. Such a note bears no interest and the obligation is paid after the maker's death.
4. GIVE IN YOUR WILL. A steward who would be found faithful will not fail to devise carefully and proportionately for kingdom interests.

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MISS JULIA DAINWOOD, SUPERINTENDENT

M. S. C. W. NEWS "Found Faithful."

The slogan of our Baptist Student Union for this year is to be "Found Faithful." On Sunday morning the S. S. Teachers talked on this subject, and Rev. J. D. Franks, pastor of the First Baptist church, used it as his subject for both morning and evening messages. This slogan involves faithfulness on the part of every Baptist Student at M. S. C. W. and in the beginning of our third year's work we are challenging everyone connected in any way with the program of the Baptist Workshop to be "Found Faithful."

Improvements at the Workshop.

Several girls returned to Columbus early to get everything in readiness for the coming of over 300 Baptist girls to M. S. C. W. We spent the week-end at the Workshop. It under-went a regular "fall cleaning," and when the girls began to pour in on Monday and Tuesday everything was ready for their coming. Beautiful new draperies (the gift of two Columbus friends) had been put up; the door between the office and reading room had been enlarged, thus allowing both rooms to be thrown together in order to accommodate a larger group; and a number of minor things had been improved.

Registration.

For almost a week again this year we remained in the college Library registering girls. It seemed almost an endless line of "girls in blue" that went by—some 1200 of them. Of this number over 300 are Baptist girls. As they passed by the Baptist Table, they signed our record cards. Thus we have an accurate and complete record of all our girls. This record includes their college address, class, birthday, parents and address, pastor and address, the religious organizations to which they will belong, and a place for their monthly S. S. Grades to be posted. On the reverse side of the card are spaces for study course awards to be posted and also a space for notes and remarks. It is our purpose to keep track in a definite and detailed way of every Baptist girl in this institution, and from time to time to keep her parents posted as to her religious activities.

The First Sunday.

September 25th was our first Sunday. It was a great day. To date 323 Baptist girls have registered. On the first Sunday there were 219 of these girls at the First Church and about 25 at East End. It was good to know that without church compulsion the most of our girls were in Sunday School and church on that first Sunday. We hope they will keep this record up. At the morning preaching service 31 girls placed their letters in the church.

Life Service Band.

It is significant that the first organization to hold a fall meeting was the Life Service Band. Martha McArthur of Marks, Miss., is the

president. She led the devotional and conducted the program of the first meeting. There were several new members at this first meeting, among them Christine Causey who comes to us from Hillman, and Bertha McKay who was at the Southwestern Seminary last year. One feature of the first program was the reading of the "circular letter" which went its rounds during the summer. Practically every girl in the L. S. B. had added her letter to the ones received, and it was pleasant to have read before the entire Band this batch of interesting letters.

Our First Issue.

The First Issue of "The Baptist Workshop" was off the press and ready for distribution as the girls registered. If any parents, pastors or friends of this work over the State would like to receive copies of our paper each month, we shall be glad to place your name on the mailing list. Send your request to M. F. Johnson, Columbus, Miss.

The Baptist Student.

Subscriptions were also taken for this magazine as the girls registered. There were over 100 paid subscriptions and many others will come in later. Our aim is 200; we shall reach it. The first issue of this magazine is out. It contains many articles of interest to students, as well as announcements of the south-wide student Conference in Birmingham, news and views of other campuses and colleges, Y. W. A. and B. Y. P. U. Programs.

Prayer Meetings.

The noon-day prayer meetings have started again. The leaders for the first week are: Rosanel Aldridge, President of B. S. U.; M. F. Johnson, Student Secretary; Pastors J. D. Franks and J. F. Sansing, Miss Verda Von Hagen, Educational Secretary.

The Birmingham Conference.

October 28-31 is the date set for our first All-Southern Baptist Student Conference. Our minimum quota is 35, although we hope to carry 50, if possible. The best speakers that the South affords will be on the program, which is being prepared by a student committee, under the direction of Mr. F. H. Leavell and Miss Louise Foreman. It is advertised as "The Opportunity of a Student Generation," and so it is. Such a conference would be scheduled only one in four years, thus giving every student the opportunity to attend one, but none of them twice. Student problems will be presented and discussed. No parent could do a finer and more worthwhile thing for her daughter here than give her this trip to the Birmingham Conference. No organization in a church could do a thing that would be appreciated more than to send your student here to the Conference. The expenses are low, but will keep some girls from going.

East End Workers.

Mabel Reeves and Vennie Lou

Dabbs are the representatives from the East End church, and they are working in the S. S. and B. Y. P. U. there. Miss Reeves is their representative on the B. S. U. Council and Miss Dabbs is helping especially with the music. Miss Elizabeth Smith, a member of the faculty, is teaching the class of college girls there.

On Monday night the B. S. U. Council held its first formal meeting of the year. The meeting was opened with a devotional program, at which time Rosanel Aldridge, the President, read the entire Sermon on the Mount through. It was decided that again this year the Council would memorize this Sermon. Plans for the immediate week and plans for the entire year were presented and discussed.

Senior B. Y. P. U. Program

The Senior B. Y. P. U. of East End took the place of the regular preaching service at East End Baptist Church Sunday night. Miss Vera Sanford, as Chorister, directed an appropriate song service. "Christianizing Foreigners in America" was the theme of this impressive program. Miss Mable Clair Reeves, President of the Union, gave the introduction. Miss Vennie Lou Dabbs sang "Open My Eyes That I May See," as a prayer.

The outstanding purpose of the program was to make an appeal to Christian America to christianize the foreigners in our country before they heathenize us. At the close of the program the lights were turned out and a reading was given in candle light—"Holy Bible, Book Divine," followed by a song by the choir—"Thy Word Have I Hid In My Heart." Rev. J. F. Sansing closed the program with prayer.

Those taking part in the program were: Misses Mable Reeves, Vennie Dabbs, Annabel Allen, Annie Permenter, Ruby Trigg, Mamie Brooks and Vera Sanford, and Mr. John Brooks and Harry Graham.

Senior B. Y. P. U. at First.

On Sunday night about 15 minutes before the preaching service our Pastor was summoned to the bedside of a relative who was ill, and he requested the B. Y. P. U. to take charge of the service. Dr. L. B. Morris, the Director conducted a very effective and creditable program. The regular B. Y. P. U. topic for that night was developed, and those having parts in addition to Dr. Morris were: Misses Ayleen Eitel, Martha McArthur, Margaret Ford, Cammie Morris and Mr. Joe Odenwald. It was a fine thing to see how well these young people responded when a call for service came,—one of the best demonstrations of the real spirit and purpose of B. Y. P. U. we've seen in a long time.

Birmingham Conference.

Interest over the conference is keen. Many girls are signing up to go, if it is possible for them to do so. Everyday at the noon meeting we spend five minutes in singing

some Birmingham song, and sometimes have a pep talk on the Conference. We plan to carry several cars full of students, in addition to a number who will go on the train. One Freshman remarked that it was a long time before her graduation, but she wished somebody would give her a graduation gift now, and let it be this trip to the conference. From here it will cost about \$15, to make the trip.

Sponsor Mothers.

The three Sunday School classes have been divided into groups. We have 25, and each group has a Sponsor Mother, a name and a slogan. Every girl who attends Sunday School will, therefore, be adopted by some lady out in town. Each one of these groups has a chairman, whose duty it is to visit absentees, deliver the Baptist Student, and write the girls who are sick on the group. In this way we try to reach every Sunday School pupil every week. Next week we expect to list these 25 faithful workers. This membership committee is one of the most important things connected with our B. S. U.

Life Service Band.

Christine Causey was elected as Vice-President of our Life Service Band on last Sunday. It will be her duty to get up the programs every week. Christine is a new girl, who came to us from Hillman and she has proved such a good worker we have already pressed her into service. Several times we have been delighted with her singing, and she has also led one of our noon-day devotionals. Myrl Gunnells was in charge of last Sunday's program, which was a discussion of a Student and the Church. At the close of this program Martha McArthur presented a practical problem for discussion. This proved so helpful that from now on, each Sunday we expect to present and discuss some practical problem that workers experience.

Noon Meetings.

We have been fortunate in having a number of outside speakers at our noonday services, and the devotionals have been enjoyed by the girls who come. Our visitors have been: Mr. Paul Jacobs, Mrs. Hick McClanahan, Rev. Sansing and Rev. Franks, Miss Von Hagen, Mr. F. F. Parsons and the A. & M. Council.

Y. W. A. Meets.

The first meeting of the Y. W. A. was held last Wednesday at 2:00 o'clock. Virginia Miller, President for this year, is full of pep and has started this organization off in high gear. There are four circles, named as follows: Lackey, Traylor, Mallory and Mather. Each of these represents a class in college. We are getting ready for a Mission Study Class under Miss Fanny Traylor the third week in this month. That will be our first study course of the year. We will seek to enlist not only our Y. W. A. girls in this, but also a large number of others. Everything points to a good year's work under the leadership of Vir-

ginia and Mrs. Earl Burris, the Counsellor.

BLUE MOUNTAIN COLLEGE ENDOWMENT

Readers of the Record will remember that last spring Mr. B. B. Jones agreed to duplicate—up to fifty thousand dollars—all subscriptions made to the Blue Mountain College endowment fund by students in any college, public school or Sunday School in the State of Mississippi. The students in the colleges quickly subscribed about thirty thousand dollars; a number of public schools sent in subscriptions; and Sunday Schools subscriptions are still coming in.

A few Sunday Schools have collected money for the endowment of the College and have not yet officially reported the amounts. So far as I have the information they have pledged approximately the following amounts:

Brookhaven Baptist	\$ 20.00
Baptist Business Womans Circle, Greenwood	10.00
Lyon Baptist S. S.	20.00
Madison Baptist S. S.	20.00
Biglevel S. S. Perkinson	5.00
Clinton Baptist S. S.	50.00
Fifteenth Ave. Baptist S. S.	
Meridian	25.00
Methodist S. S., Blue Mountain	5.00
Pickens Baptist S. S.	39.00
Stateline Baptist S. S. Olive Branch	21.38
Terry Baptist S. S.	20.00
Sunflower Baptist S. S.	20.00
Nettleton Baptist S. S.	8.50
Hopewell Baptist S. S., Norris	4.64
Ruleville Baptist S. S.	47.45
Inverness Baptist S. S.	20.00
Baptist S. S., Newton	25.00
Bogue Chitto Baptist S. S.	20.00
Osyka Baptist S. S.	9.00
Fidelis Class, First Baptist S. S. Jackson	20.00
First Baptist S. S. Jackson	255.00
T. E. L. Class, Utica Baptist S. S.	5.00
Baptist S. S., Canton	125.00
Louisville Baptist S. S.	203.15
Mars Hill S. S., Auburn	15.76
Baptist S. S., Ellisville	25.00
Belzoni Baptist S. S.	32.30
Baptist S. S., Woodland	100.00
Ackerman Baptist S. S.	75.00
Union Grove S. S., Smithville	21.50
Baptist S. S., Ecu	20.00
Furrs S. S., Pontotoc Co.	3.00
Pleasant Grove S. S., Panola County	5.00
Troy Baptist S. S.	25.00
B. Y. P. U., Forest	5.00
Baptist S. S., Lucedale	5.00
Bethel S. S., Vaughan	6.00
Mt. Carmel S. S., Noxapater	22.93
Baptist S. S., Shubuta	10.00
Blue Mountain Baptist S. S.	183.00
Baptist S. S., Baldwin	45.00
"Daughters of Ruth" Class	
New Albany S. S.	5.00
Grenada Baptist S. S., First Church	250.00
Tupelo First Baptist S. S.	375.00

Two or three of the above amounts were sent in by individuals with the suggestion that they be credited to their Sunday Schools. In addition

\$42.78 was sent direct to Baptist Headquarters in Jackson, and was forwarded to us.

I hope the Sunday Schools all over the State are planning to give their members a chance to make a subscription during the month of October. Remember: every dollar you give will be duplicated by Mr. Jones. Surely we must take advantage of his offer, and I trust that the Sunday Schools will send in many thousand dollars before the first of November. I hope to send in a weekly record of gifts through October.

Gratefully,
Lawrence T. Lowrey.

MISSISSIPPI COLLEGE

Here is one typical reason, well expressed, why Mississippi College comes to the celebration of her 100 years of service feeling wonderfully good and grateful: Rev. M. J. Derrick, Pastor Bowmar Avenue Baptist Church, Vicksburg, Miss., writes, "I owe my ability to do, if any, to Mississippi College. I can never forget her. She is my intellectual mother. I have given to her about \$750.00 since leaving her walls 31 years ago. I shall give to the Centennial Fund \$100.00, \$50.00 in November and \$50.00 one year hence. This is \$1.00 for each year of her age. The Lord bless our Mother."

The College wants every Baptist Church in the state, and any other organizations who think well of doing so, to send a delegate to the Centennial Celebration who will be properly recognized. It is hoped that these delegates will bring written messages from the Churches and organizations. The Messages will become the permanent property of the College and kept among her most treasured records. The messages will be the real expression of the Churches from which they come and from time to time many of them will be published by the College.

The definite program for the Centennial Celebration will be published at an early date. Friday the 20th will in all probability be the day of greatest interest and largest attendance.

The people of Mississippi and other states are rallying to the College in a way that surpasses the fondest anticipations of the College. The gratitude of her men and friends that is being expressed in every fine way and on every hand is the greatest inspiration the College has ever had.

The first two weeks of this session have been good ones among the students. They are down to hard work with but few disturbances. The upper class men have taken an active hand in helping the freshmen get adjusted to college life in Mississippi College. On last Monday it was reported that the freshmen themselves had planned to cut all freshmen's hair that

night. The president of the student body and the president of the "M" Club called a meeting of the entire Freshman Class in the College Chapel and advised them about the matter, asking that they cooperate in making this the best session of the college and begin by abandoning all plans for hair cutting and the like. The freshmen engaged in the discussion and then by unanimous vote pledged their loyalty to their college and her preferred lines of freshmen procedure.

Dr. A. J. Aven's chapel talks this session have been very rich and attractive to the students. He was never better in conducting the college devotion.

The Baptist Student's Union had charge of the Chapel Service this week and rendered the students a fine service by acquainting them with the various religious organizations and the students individual religious needs as and while college students.

The enrollment is now considerably beyond 500. This is at least 100 in advance of last session.

Five unexcused absences from chapel counts off one Semester hour of college work.

We regret in our human hearts to have lost one of our "Jewels."

God in his wisdom came into our midst and plucked one of our "most rare and fragrant flowers." On the evening of September 28, 1926 at the hour of 3:30 Miss Jane Felder, one of our most faithful, consecrated, God-loving and God-serving Christians entered her "haven of rest."

In general church life she was faithful, but particularly in the W. M. U., Sunbeams and the G. A. Organizations. We, the W. M. U. members of the Gillsburg Baptist Church, extend our deepest and sincerest words of sympathy to the many friends of Miss Janie Felder, and especially to her family.

Mrs. Burris,
Mrs. McDaniel
Mrs. E. A. Sandifer.

SOUTHWESTERN BAPTIST SEMINARY INCREASES (By L. A. Myers, Pub. Director.)

After the first week of enrollment compilations reveal that 522 have enrolled for work in the Southwestern Seminary. This enrollment includes 307 men and 215 women. This compares favorably with enrollment of previous years. By the end of the second week it is expected that previous enrollments will be surpassed.

Increases are being enjoyed all along the line; for instance, in 1915 the enrollment was 250 as compared with 522 of the present session, representing an increase of over one hundred per cent; from a faculty of eight to a faculty of forty, representing an increase of five hundred per cent. This increase em-

braces teachers in private voice and piano. In 1915 there were six departments of the work as compared with twenty-seven at present; there were five states represented as compared with thirty-three now; the property valuation was \$1,000,000.00 as compared with \$2,500,000.00 at present.

All class work has been started with real earnestness and purpose.

At a recent meeting of the Religious Education Vocational Workers of Texas, there were sixty bonafide full-time Educational Directors present. These came from every section of the state, from Texarkana to El Paso and from Amarillo to Galveston.

In addition to the full-time paid workers, thirty part-time workers attended the Conference and about thirty interested laymen and laywomen were on the ground throughout the three days' session. So far as is known this is the largest group ever assembled in this field.

FIVE MEETINGS.

Fourth Sunday in July the Hep-sibah saints held their annual meeting of days. Bro. J. B. Hemphill of Lexie was helper. Good congregations, fine interest, four for baptism.

First Sunday in August at Society Hill. Bro. A. D. Muse of Shaw, and Joe Bryant of Tupelo with us. Meeting continued through Friday. Bro. Muse preaching daily, in a clear simple, yet forceful manner the wonderful message of God's Word. Bro. Bryant singing the message. Thus the hearts of those who heard were reached. We had no additions, but went away feeling that much and lasting good had been done in our Saviour's name.

Third Sunday in August at Rockport and Oma. Bro. O. O. Green of Hazlehurst at Rockport and Brother J. H. Lane of McComb at Oma. Two churches but few miles apart, but good crowds and fine interest know how to tell others how to find Him. Three received at Rockport.

Fifth Sunday at Wanilla, where a ten day meeting had been planned with Bro. Muse and Bro. Bryant. Owing to some hindering cause Bro. Muse failed to come, but sent Bro. E. A. Bateman of Vicksburg. By God's help we were ready by night service to accommodate the large congregations who came to hear. The meeting continued ten days, Bro. Bateman preaching and Bro. Bryant singing. This was a great meeting from the standpoint of attendance, also because of saving power of God that rested on the faithful word preached. Twenty-seven received, twenty-two for baptism.

In all these meetings the churches expressed their appreciation of type of work done by large donations as expressions of their love. We give God glory and press on.

J. O. Buckley.

We pause to announce there will be no editorials in this almanac. We have no opinions to advance and nobody would believe us if we did.

HOLLY SPRINGS MARION CO.

October 3rd, was a great day in our church. Bro. Pete Cullom from Mississippi College came on request and preached for us. It being the regular preaching time, we had three services. It was a real treat. Bro. Cullom preached in the morning at 11:00 o'clock. He brought us a thrilling message on the New Testament Church, Acts the 4th chapter. One outstanding thing we note about Bro. Cullom is that he has gotten away from his notes. He knows what he is going to tell. Every thought seems to have permeated his whole system. He leaves his notes in the background, puts Christ and his congregation in front. Bro. preacher, do get away from your notes as quickly as possible. If you can't remember what you have to tell us, how do you expect us to remember what you tell us? Bro. Cullom is a real mixer with the young and old. Oh, how our churches need more such consecrated pastors and Christian workers! In the afternoon following Bro. Cullom's message was on the New Testament Church. We had another great message by Bro. J. L. Watts from Phil. 3:10. His theme was an experimental knowledge of Jesus Christ in our lives. The Book, the guide, which gives us strength for every undertaking in life, Matt. 6:33.

Bro. Cullom preached at 7:00 o'clock that night. His subject was the knowledge, the way and the joy of salvation. He made some plain and simple illustrations to his Junior Booster Band of boys and girls. He got together and sang and also drilled them in some scripture quotations. Bro. Cullom, these things have their influence—somewhere and some place, who knows where?

May the dear Lord bless Brother Cullom's every effort in making preparation for the great task for the spread of the great Gospel, which we feel God has called him to do. We pray that it may please God to call him this way again.

Yours for service in His kingdom,
A Friend.

LEXINGTON

Enclosed you will find check for \$36.00 to cover the attached list of subscriptions to the Baptist Record to Jan. 1st, 1928.

Sunday was a red-letter day in our Sunday School here, the attendance reaching the highest mark on record. The school was thoroughly graded, two departments being provided with meeting places outside the church until our proposed Sunday School annex can be erected. Excellent work is being done in all departments, and we expect to be enrolled among the A-1 schools before the end of the quarter.

The Holmes County Association met today with the splendid little church at Tehula, with good attendance, fine reports from the various churches and gracious hospitality supplied by the Tehula people. The Lexington pastor was elected mod-

erator of the association, and Hon. Parham H. Williams, also of Lexington, was chosen as clerk. Bro. Deaton of the headquarters force delivered a strong address on our Co-operative Work. The next meeting will be held at Pickens, with Pastor C. E. Welsh of Goodman to preach the sermon.

With cordial regards and good wishes, I am as ever,
Faithfully yours,

—H. L. Martin.

REV. J. B. SMITH ORDAINED

On Wednesday Sept. 8th at 10 A. M. Rev. J. B. Smith was ordained to the full work of the gospel ministry by a council called by the First Baptist Church of Indianola, Miss. The examination was conducted by Rev. A. F. Crittendon, pastor of the church. Bro. Smith's relation of his experience of conversion, call to the ministry and loyalty to New Testament principles was entirely satisfactory to the council which recommended that the church proceed with his ordination.

Rev. G. S. Jarman of Ruleville preached the ordination sermon, Rev. V. E. Boston of Winona led the ordaining prayer and others taking part in the service were,—Revs. G. T. Smith, and Sturdivant, and deacons Forrest G. Cooper, P. F. P. Herring, W. M. Kimbrough, and W. R. French.

Brother Smith has been called as pastor of the Baptist Church at Abbeville, Miss.

INDIANOLA REVIVAL

A revival began at Indianola, Mississippi, Baptist Church on Sunday morning Sept. 5th. Rev. V. E. Boston of Winona did the preaching and the Mississippi Male Quartette of the Baptist Bible Institute were in charge of the music. Large crowds attended from the start, in spite of the fact that the cotton season was in full swing and the gins running day and night. Unusual interest was manifested throughout the meeting and 35 were added to the membership of the church, 17 of them by baptism. The preaching and the singing were both of a very high order and delighted all our people.

Mr. John T. Ashford, who died at Dallas, Texas Wednesday September 29th, was buried at Fairview church near Indianola, Miss., on Friday October 1st., Rev. A. F. Crittendon conducting the funeral, assisted by Rev. B. F. McPhail. Rev. W. C. Ashford, formerly of Mississippi, brother of the deceased accompanied the remains from the Texas city.

STATE TEACHERS' COLLEGE
Hattiesburg, Miss.,
October 4, 1926.

The Leavell B. Y. P. U. is progressing nicely. We organized September 19 with twenty-four members, and we now have thirty-two. Our program last Sunday night was "The Intelligent Christian". We had an interesting program, due to the skill and plans of our Group

Leaders, Mr. Stein and Miss Fulmer. Our President, Mr. Oliver Phillips, made an interesting talk.

We are striving to make our B. Y. P. U. the best.

Clyde Ales, Reporter.

HOT SPRINGS HOSPITAL PROJECT REPORTS PROGRESS

Rev. Wm. Cooksey, Gen. Manager. Progress on the Baptist National Hospital at Hot Springs National Park, Arkansas, goes on apace. The Board of trustees have secured the services of Dr. J. T. King, recently pastor of First Baptist Church, Weatherford, Texas; as field secretary, who will give his time to aggressive work in behalf of the institution. They desire to secure the services of several others as the territory of the hospital covers the whole United States.

As its name implies, the Baptist National Hospital is national in its scope. Among the members of its board of trustees are such outstanding men and women as: Gov. T. J. Terral of Arkansas, Gov. Henry L. Whitfield of Mississippi, Ex-Gov. Chas. H. Brough of Arkansas, Dr. A. J. Barton, Missouri, Dr. Louis J. Bristow, Louisiana, Hon. O. B. Webb, Louisiana, Dr. E. D. Solomon, Louisiana, Mrs. T. E. Stephenson, Louisiana, Mrs. J. G. Jackson, Arkansas, Miss M. M. Lackey, Mississippi, Dr. Ben Cox, Tennessee, Dr. W. A. McKenzie, Texas, Dr. Otto Whittington, Arkansas, Dr. W. A. Hewitt, Mississippi, and Dr. W. A. Jordan, Louisiana. The local executive board is made up of several of the outstanding men and women of Hot Springs.

The Hospital Commission of the Southern Baptist Convention has appointed a co-operating committee, consisting of Dr. M. P. Hunt, Kentucky, Dr. S. E. Ewing, Missouri, and Dr. E. D. Solomon, Louisiana. They have also granted the services of Dr. Louis J. Bristow, secretary of the Hospital Commission, to the board of trustees for whatever time he can spare from his present duties.

Correspondence with interested persons in this hospital will be welcomed.

The government figures show that 265,500 persons visited Hot Springs last year. Thousands of these need hospital attention. To care for them as it now is there are only 202 accessible hospital beds. There is

not a place in the world that needs this institution as badly as Hot Springs.

STATE BOARD OF HEALTH
MAKES URGENT REQUEST

To the Readers of The Baptist

Record:
Mississippi is just now about to undergo a test, which, to many who have not given the matter much consideration, may mean very little. Some of those who have been informed as to what is about to transpire have the idea that it is a matter that concerns only the State Board of Health, and particularly the Bureau of Vital Statistics.

This State is about to be tested by the U. S. Bureau of the Census on the efficiency of its birth and death registration. If we fail, it will be a reflection on the State as a whole; and particularly a reflection on those whose duty it is to see that births and deaths are recorded with the State Board of Health. Every State in this country registers births and deaths; and every civilized country does the same. The majority of the States have shown that they are registering 90 per cent of their births and deaths—Mississippi being one of them. Just at this time we are to be tested to see if we are continuing to register this 90 per cent.

We have strong reasons for believing that the months of June, July and August of this year will be selected for this test; therefore we urgently request that every person who has the interest of the State at heart to make inquiry for deaths and births that have happened in his or her voting precinct—among both colored and white—and then call on the local registrar of the precinct and ask if he (or she) has received the records of these births. Of course, for the reason stated above, we will be most interested in seeing that the records for June, July and August are complete. If you do not know the name of your local registrar, your doctor or some other person will be able to tell you. We hope we will have a strong and instant response to this appeal.

Yours truly,
—State Board of Health,
Bureau of Vital Statistics.

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